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ADULT LEADER

A Journal of Christian Education and Church Work

Vol. XIII

OCTOBER, 1937

No. 10

The American Baptist Publication Society

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Our Cover Picture

The Northern Baptist Convention can never be
charged with sectionalism, geographical or professional.
Ever since it was organized, in 1907, its official posi-
tions—officers, members of boards and committees—
have been fairly allotted to men and women from all
the states and of various callings. In electing a presi-
dent the principle generally followed is alternately to
choose a minister and a layman, and alternately from
the West and the East. Only once, indeed, has a
woman been thus honored: Mrs. William A. Mont-
gomery, in 1922. The choice of the Philadelphia Con-
vention, last May, fell to a minister and a Westerner,
Charles V. Pierce, of Minneapolis, Minn.

Charles V. Pierce

Doctor Pierce is a native of the State of Michigan.
His birthplace was Portage, in Kalamazoo County.
His education was largely received at Sioux Falls Col-
lege (which institution gave him the divinity doctorate

in 1916), but he graduated, A. B., at the University of
Chicago. After a six-years' pastorate at Ironton, Ohio,
he studied for a time at Crozer Theological Seminary.
Subsequent pastorates have been at Ipswich, S. Dak.;
the Central Church, Minneapolis; Brookings, S. Dak.;
and, since 1925, with the Lake Harriet Church, Min-
neapolis. Doctor Pierce has for years been prominent
in the affairs of our denomination. He has served as a
member of the Council on Finance and Promotion of
the Northern Convention, and also as a member of the
Board of Managers of the Foreign Mission Society. A
long around-the-world tour that he and Mrs. Pierce
made a few years ago, in which they visited many of
our foreign-mission stations, has added not a little to
the value of his services on the Foreign Board.

The Northern Baptist Convention

Many, perhaps a majority, of the members of our
churches are confused as to the date of the organiza-
tion of the Northern Convention, for they know that
gatherings very similar to the present conventions were
held long before 1908—from "time immemorial."
These gatherings, however, were simply annual meet-
ings of the several denominational societies, held in
conjunction; and they had the nature of free-for-all
mass-meetings. Actually, there existed in the North-
ern States no Baptist denomination, as an organiza-
tion. In the year mentioned the various societies, in-
cluding the state conventions and city-mission socie-
ties, and, factually, all the churches that had associated
themselves with Baptist associations in the designated
states and were contributing to the denominational
work, formed themselves into the Northern Convention.

Past Presidents of the Northern Convention

Charles Evans Hughes, 1908.	Corwin S. Shank, 1924.
Harry Pratt Judson, 1909-1910.	Carl E. Milliken, 1925.
Emory W. Hunt, 1911-1912.	Edward H. Rhoades, Jr., 1926.
Henry Bond, 1913-1914.	James W. Brougher, 1927.
Edward S. Clinch, 1915.	William C. Coleman, 1928.
Shailer Mathews, 1916.	Arthur M. Harris, 1929.
Clarence A. Barbour, 1917.	Alton L. Miller, 1930.
George W. Coleman, 1918.	Albert W. Beaven, 1931.
Francis W. Ayer, 1919.	Mattison B. Jones, 1932.
Deloss Carlton Shull, 1920.	Charles Oscar Johnson, 1933.
Ernest L. Tustin, 1921.	William S. Abernethy, 1934.
Helen Barrett Montgomery, 1922.	Avery A. Shaw, 1935.
Frederick E. Taylor, 1923.	James H. Franklin, 1936.
	Herbert B. Clark, 1937.

Representation

Of these twenty-seven past presidents it will be
found that only ten were ministers, and only four of
these pastors at the time of their election. Of the lay-
men, six were lawyers, seven business men, one a uni-
versity president, and one, Mrs. Montgomery, a house-

wife, missionary worker, public speaker, philanthropist and New Testament scholar. Fourteen states are represented in the list, Massachusetts, New York, Pennsylvania, Ohio, Illinois and California more than once.

A Hundred Years Ago

Before me there is a copy of *The Baptist Triennial Register* for 1836. It is a combination year-book and annual, and was published by our Society, then known as The Baptist General Tract Society. The volume furnishes a surprisingly large amount of information as to who was who among American Baptists a century ago, and what they were doing; though the nomenclature is somewhat confusing. The compiler was the Rev. Ira M. Allen, Publication Society executive secretary 1831-1838. The American Baptist Foreign Mission Society is spoken of as the General Convention. Its annual meeting had been held at Richmond, Va., in April, 1835. Jesse Mercer was president, Lucius Bolles corresponding secretary, Heman Lincoln treasurer; and one finds such famous names as Nathaniel Kendrick, Francis Wayland and Basil Manly among the vice-presidents. In the Table of Missionaries the names of Adoniram Judson, George D. Boardman, Eugenio Kincaid and Justus H. Vinton naturally attract our attention.

The Publication Society Then

People "belonged" to it—by the annual payment of a dollar, or ten dollars for a life-membership. The president for that year, 1836, was William T. Brantly, Sr., then pastor of the historic First Baptist Church of Philadelphia. Two well-known Baptist laymen are in the list of managers: John B. Trevor, New York banker, and William Jewell, M. D., of Columbia, Mo., who has given his name to our Missouri college. The Society's receipts for the year 1835 are put down as \$8,000.30, and its printed output as 268,730 tracts. The price of the monthly magazine—at that time the only periodical—*The Monthly Folio*, is given as fifty cents a year.

Home Missions and Education

In the personnel of the then newly constituted Home Mission Society occur the names of Heman Lincoln, of Massachusetts; William Colgate, of New York, and Jonathan Going. It is noted that the New York Baptist State Convention had just raised twelve thousand dollars for the Home Society's work. There are reports of Brown University, Waterville College (now Colby), Columbian College (now George Washington University), Newton Theological Institution, and Hamilton Institution (afterward Madison University, then Colgate).

Church Lists and Statistics

What strikes a modern Baptist in this old year-book is the absence of the most of the Western States where our denomination now flourishes. Ohio, Indiana and Illinois are indeed fairly well represented but the First Church, Chicago, had a membership only forty, and there were only two churches in that state that had reached the hundred mark. In New York State the Hudson River Association stretched the way from Staten Island to Troy. Oliver Stronach was the big New York City Baptist Church, with a membership of seven hundred and forty-nine, and Spencer H. Cone was its pastor. The total membership for all the states (twenty-six: this of course was before the separation into Northern and Southern Baptists) is given as 452,000; in 6,319 churches and 365 associations. Curiously, this *Baptist Triennial Register* devotes twelve closely printed pages to Ephrata, the strange, semi-monastic Seventh-Day Baptist community that flourished in Lancaster County, Pennsylvania, in the eighteenth century, and whose "Cloisters" are now world-famed as a relic.

Ten Rules for Social and Economic Good-Will

The Rev. Charles D. Broadhead, of Media, Pa., in a recent sermon gave these new commandments as an antidote for the many conflicts that are disturbing our present-day world:

1. Thou shalt have patience. Employers and employees, capital and labor, left-wing radicals and right-wing conservatives, the older generation immersed in the *status quo* and the younger tribes dedicated to the adventures of change—all should have patience.
2. Thou shalt have kindness. The strength of today may lie in the might of the merciful. Continue and extend the policy of the Good Samaritan.
3. Thou shalt show generosity.
4. Thou shalt show humility.
5. Thou shalt show chivalry.
6. Thou shalt show unselfishness.
7. Thou shalt show good temper.
8. Thou shalt show no hospitality to evil. Wrong thoughts may knock at the door of your mind, but you do not have to let them in and show them hospitality. Good-will is never resentful. It has learned the grace of forgiveness.
9. Thou shalt show forbearance. Good-will cannot "take it." Remember Jesus' blow on one cheek—not one back, but your other.
10. Thou shalt show perseverance in good-will. Good-will "never fails and never fades." Good-will abides, full of trust, hope, patient endurance. Never give up good-will, for to it belongs the future.

Christian Speech and Conduct

(See Lesson for October 17)

By JOHN SNAPE, D.D., Los Angeles, California

Language is the exclusive possession of man. We are given the jabbering of the monkey, the purr of the cat, the bark of the dog, the roar of the lion, the trumpeting of the elephant, the howl of the wolf, the screech of the owl, the mimicry of the parrot, the neigh of the horse, the low of the cow, the bawl of the pig, the bleat of the sheep, the quacks of the duck, the cluck of the hen, the gobble of the turkey, the hiss of the snake, the toot of the automobile, the clang of the fire engine—ambulance—but to man alone is given the power of clothing naked thought in the dress of language.

Language may be oral, as when eye to eye human beings converse, console, counsel or quarrel by means of spoken words. It may be written, as when in later years we recall the memories of departed friends and reread the words their hands have penned, and these written words become the symbols of sweetest communion. For some time before his death Gladstone spent his time rereading the letters he had received for years from correspondents. There were a thousand of them, and he was rereading, classifying and arranging them. What a task, yet what a pleasure!

Words are wonderful things. Language is a marvellous instrument. What a wonderful interpreter God must be! Think of the effect of Christ's words on his enemies when officers came to arrest him. They went back without their man, giving as their lame excuse, "Never man spake like this man," and think of the effect of his words on his friends as they gathered together after he had left them, and they said one to another, "Remember how he spake unto us while he was yet in Galilee."

Consider the Sermon on the Mount. No stenographer was by his side to take down the spoken message, but it was indelibly written on the memories of his disciples, and they talked it over and over, until none of them could write it. After that memorable walk to Emmaus with Cleopas and Luke, and he had left them, it was his language that lingered longest with them, for they said, "Did not our heart burn within us while he talked with us by the way?"

The American nation ought to be the greatest nation in the world. It is the combination (if not the conglomeration) of all the nations of the world. It is an interesting study to observe the deposits of strength and culture each nation brings to America. The Englishman, when he sets out for America, brings with him respect for authority and love of order; the Irishman, hunger for office and love of the "ould sod";

the Scotchman, eagerness for theology and fascination for frugality; the Welshman, the pathos of patriotism and the riches of fine emotion; the Frenchman, devotion to history and example in good manners; the German, delight in system and determination in investigation; the Italian, humility in hard labor and achievement in the fine arts; the Dutchman, reputation for stolidity and the virtue of solidity; the Scandinavian, the twin characteristics of caution and loyalty; the Russian, longing for democracy and the dawning of power; the Indian, capacity for suffering and passion for meditation; the African, eagerness for advancement and response to spirituality; the Chinese, the grace of patience and the hint of reserve strength; the Japanese, frankness for imitation and ambition for achievement.

These, merged and melted together in the common amalgam of a common ideal, produce an American, and an American is one who offers to all the world the sovereignty of liberty and the joy of opportunity.

Words are immortal things. "By thy words thou shalt be justified and by thy words thou shalt be condemned." Look at that young couple bending over a crib and screaming with delight. What has happened? Nothing, only the baby has just said "Mamma." See those two women with heads touching over the back fence, and whispering in soundless words the name of a neighbor, and see that neighbor despised in all the community. What has happened? Nothing, only two women talked. See those two men on yonder street-corner. You hear no word they say, but they are gesturing excitedly, and presently one lifts his fist and knocks the other down. What happened? It was talk.

What is this book I hold in my hand? A bound volume we call the Bible. I hold it to my ear. It has no audible message for an untrained ear, but what is there about this Book that sends a Livingstone to Africa, a Judson to Burma, a Carey to India, and Ashmore to China, a Paton to Aniwa, a Cranmer to the stake? Just words, simple words, but wonderful words.

Let us thank God for words—such words! "Words fitly spoken are like apples of gold in pictures of silver," but words falsely spoken, or bitterly spoken, are like arrows of poison shot from Satan's bow.

This gift of language, differentiating us from birds and beasts, and perpetuating the memory of us long after we have gone, is often abused. Instead of using

(Concluded on page 300)

Christ Is the Life of the World

The Interdenominational Emphasis for the Year 1937-1938¹

By PERCY ROY HAYWARD

Editor of the *International Journal of Religious Education*

"Christianity must deal vigorously with the world or the world will deal vigorously with Christianity." For four years the Christian education forces of all denominations in the United States and Canada have joined their efforts to lay four great ideas upon the hearts and consciences of the churches. Three years ago they turned attention to the idea of the Christian home with the slogan "Christ in the Life of the Home." The next year they dealt with the church under the title "The Church Presses On." A year ago they looked at their own neighborhoods and worked together under the purpose "Building Together a Christian Community."

In these joint emphases articles were used widely in the papers of all agencies, communities set up programs of special effort, discussion and study-groups were held, and in a variety of ways people were informed, aroused, and engaged in programs of action and service. That these ideas got hold of the life of the church is clearly shown by the fact that after the year of emphasis in one area there was a general increase in interest in that subject not only during the year but in the years to follow. For instance, since the emphasis on the home there has been an increase in the number of classes for parents in schools of leadership education and in the sale of books and pamphlets on the home.

For the coming year the three lines of emphasis already carried out come to their climax in the stressing of "Christ in the Life of the World." It is fitting that such should be the case. The attention of church people is now centered as never before on the needs of the world. We know that the problems that perplex us as nations and as persons have many of their roots in the world itself. We know that their causes are world-wide and that, therefore, their remedies must be world-wide. Christian people, as no others, must be informed and alert as to what is going on in the world and what is to be done about the matter. World conferences on the situation are being held by Christian leaders. The issues are pressing for solution. Something must be done soon, we know, or serious consequences will result. In this situation Christian education has a peculiar responsibility. It deals with growing minds of all ages. It is concerned with the purposes and ambitions that people in the church acquire.

If church-members are ignorant of world issues and apathetic as to their outcome, Christian education must take a large share of the blame. Therefore education in the meaning of world events has a major claim upon the time and attention of all leaders in the educational task of the church. This emphasis has been planned for their especial needs.

The following suggestions are offered as to what local church and community can do about this emphasis. Local leaders will need to adjust these proposals to their own needs.

1. *A group in the church or the community could conduct a World Citizenship Referendum.* Plans for this have been projected by the interchurch committee that has made the general plans for this emphasis. Blanks have been prepared by which this can be carried out. It is primarily an educational instrument rather than one for ascertaining statistics on attitudes and opinions. It is usable in local churches, conventions, youth conferences, and other groups. There will be no attempt to collect and tabulate results in a central agency, but it will be possible to gather some summaries of result. Local leaders should get in touch with the headquarters of their own denomination or other agency in connection with their use of referendum. Information can be secured from International Council of Religious Education, North Wabash Avenue, Chicago.

This plan provides for the members of the group to vote to indicate their convictions and practices on some of the important world problems of today. These include: The Range of Christian Fellowship—touching such matters as our attitudes and practices in regard to other churches, Roman Catholics, Jews, and so on; Means of Strengthening and Expressing the World Fellowship of Christians—such as missions, friendships with those of other races, foreign news in papers, and other ways; Means of Expressing a Christian Patriotism; Christian Means of Working for World Peace and Building the World Community on a Christian Basis, and Means of Sharing in the World-Wide enterprise of the Christian Church.

2. *The group could rebuild its educational program on the basis of what it has discovered after such a referendum as this.* A committee could then study the returns from the referendum. The result will be illuminating. It will show the points at which the church and community have succeeded, or failed, in devel-

¹ The second article in this series, to appear in the November ADULT LEADER, will be "What is Christ's Challenge to the World?" and will be written by Prof. William Clayton Bower, of the University of Chicago.

g world-mindedness among the people. The committee can then plan to change and enrich its program by some of the specific steps suggested below. Unless this is done to follow up the referendum, taking the votes may result only in arguments or a sense either of defeat or of undue self-congratulation.

3. *Study and discussion groups could be held.* Adult classes, young people's classes and societies, groups in mission study, forums, special classes for the consideration of some particular problem—these are possibilities in this connection.

4. *The pastor could preach a series of special sermons on world needs and issues.*

5. *Once each month during the year the group could set aside, or adopt, its regular topic and make use of the material to be given in this series.*

6. *Special community rallies and other types of public meetings could be arranged.* The local council of religious education or of churches, or the ministerial

association, could arrange these. Such an activity gets an added power from being community-wide. A special speaker could be brought into the community for such an event.

7. *The church or community could share in the observance of special events.* For information about the Christian Youth Peace Demonstration at Armistice Day, leaders can write to the Committee on Christian Youth Peace Demonstration, 22nd Floor, 203 North Wabash Avenue, Chicago; and about Race Relations Sunday, to the Federal Council of Churches, 105 East 22nd Street, New York City.

8. *Groups could share in some special project;* such as, a visitation to persons or groups of different race or status, educational programs in schools and clubs, exchange of visits and fellowships, and other activities.

In these and other ways leaders in Christian education can share with those of all Protestant churches in this emphasis on "Christ in the Life of the World."

Teach with Tact

By ARTHUR C. KRUEER, St. Louis, Missouri

It came up in a group of pastors and superintendents who were discussing standards for teachers. Sufficiently acquainted with Christian doctrines to be able to teach and explain them as occasion may require" was the specific topic under consideration. The superintendent proposed that the last four words be omitted.

I objected on the ground that a teacher should be able to present these doctrines tactfully, and not just any time he had a notion.

"That's been the trouble with too many of us," explained the group leader; "we've become so tactful that we've been leaving out the vital things altogether for fear of hurting some one's feelings."

"I wouldn't call that *tact*," was my reply. There is a vast distinction between tact and what might be termed "mealy-mouthed weakness," which is not to anyone's credit.

SCOPE OF THE TERM

Webster makes this very appropriate contribution in defining "tact": "Nice discernment of the best course of action under given conditions; especially ability to deal with others without giving offense." The latter clause may, to be sure, be construed as corroborating the leader's objection, but not necessarily. The dictionary also yields a helpful synonym, which we teachers may profitably add to our vocabulary, "address," which "emphasizes more especially skill and adroitness in meeting the requirements of a

situation," as compared with "tact," "delicate, sympathetic perception, especially of what is fit, graceful, or considerate."

"Tact," or "address," then, is the ability to "put over" instruction with the greatest possible effectiveness and the least possible friction or offense to the pupil—and this because offending pupils usually means cutting off the possibility of reaching them with truth.

SIGNIFICANCE OF LANGUAGE

When my pastor desired to revive the Brotherhood it was reported that a certain group of men would not become interested unless assured that the organization was not to concern itself with missions. When teaching this class I deliberately avoid the term "missions"; yet I never lose an opportunity to mention Christ's logical concern for the *whole world*, or to remind them that the growing, prospering churches are those that contribute most liberally to causes beyond their own constituency or immediate environs. They listen to that.

It is possible for people to hear certain terms until they experience an internal revolt every time those terms are repeated. They are not to be blamed. To label one's teachings with these doctrinal terms is but to invite disinterest, whereas a bit of thoughtful preparation and tactful handling enables one to introduce concepts or ideas not at all unacceptable to these same individuals.

Much of the familiar Christian terminology is taken for granted; may even be accepted, unfortunately, in the same manner as are superstitions or fetishes. An example is "baptism." I am justly afraid that a greater number of our people than we realize or dare to admit think of baptism as of more significance than regeneration. Nor is this statement based on mere supposition. A little careful study will reveal means of bringing out the significance of this ordinance; a study of Romans 6, for example. Jesus' teaching is rich, not in crystallized terminology, but in the abundance of illustrations and explanations. Study his methods.

And now consider the power of the prejudices which form about certain words, such as "Negro," "Indian," "Mexican," "Chinaman." For years the last-mentioned name represented to me only a none-too-clean, none-too-trustworthy laundryman—not until I became acquainted with Chinese students in college and seminary was this misconception torn down. A teacher can tactfully dispel unfounded notions of this nature, or of any character, and replace them with wholesome, intelligent ideas and attitudes which will be of inestimable value—not, however, in a single lesson.

INSPIRATION OF CONFIDENCE

Once a pupil's feeling of confidence is broken down the teacher's prospect of doing fruitful teaching is very limited. Pupil confidence is of paramount importance in translating instruction into pupil thought and volition; and, after all, what is the value of a lesson that does not produce such results? What is teaching for teaching's sake?

"Win a friend and lose an argument" adorned the bulletin-board outside an aggressive church in the heart of St. Louis. It can, of course, be carried to the extreme. But this type of tactfulness may in time be capitalized upon by winning the pupil's faith as well as friendship. It is not strange that some pupils persist in remaining in a class for a long period of time merely for the fellowship, apart from any interest in what is being taught.

If they are to come to the class indefinitely without being benefited by worth-while instruction, of what value is their continued coming? Only wise, well-directed instruction can influence them to real advantage.

It may be asked, Is this not taking advantage of the pupil?

That depends, in the first place, upon the character of one's teaching; if a teacher is presenting as nearly as he knows the truth, he would be rendering indifferent class-members an invaluable service in thus inducing them to accept the truth. Tactful instruction, furthermore, is the means of leading the pupils into

new vistas of truth and enlightenment which they later appreciate. Tact is not trickery; it is, rather, aggressive, skilful, intelligent presentation of truth unwarrantedly offensive to one's hearers.

A CONSTRUCTIVE PROGRAM

Employment of tact can be made the means of building an aggressive teaching program that will at the same time intensively interesting and exceedingly constructive. There are many basic principles, moral and spiritual, which an earnest, alert teacher would see inculcated in his pupils. To emphasize these over and over without consideration of class individual reactions is to defeat desired ends; while patient, studied, continual effort will achieve a worthy goal with gratifying thoroughness.

A real pitfall is laboring under the misconception that one is bound to "tell it all" in any one lesson. Have you not listened to instruction which impresses you that way? The best teaching is not presented in such a manner as that.

Teaching, as a matter of fact, is like gardening. One stage of the job you sow seeds. After the sowing come the careful attending, the weeding, the watering. So teaching is a fascinating succession of fruitful endeavors.

How We Do It

THE SECRET OF GROWTH IN A CHURCH SCHOOL

By Helen Hill Tanner, Richwood, West Virginia

The Master says "Come," and then he says "Go." One born of his Spirit is an evangelist and a missionary, is ever on the lookout to find someone else to bring to Christ—and into the Sunday school. This truth is kept constantly before every organization in the church. Each of these organizations has its look-keep committee. If a new family moves into town someone member of the church who lives on their street notifies the pastor or a deaconess, and the family is visited and told of the warm welcome that awaits them at Baptist church and church school.

We have a "Babies' Day." An invitation-card is left at every home in the district—if there is a baby in the home. Mothers' hearts are won by this attention. Fifty babies were added to the nursery department one Sunday, and many mothers to the mother class in the adult department. The next Sunday we put on a drive for new recruits in the beginners and primary departments, asking the entire school to help us find boys and girls between the ages of four and nine. Then a like effort was made in the junior department, then in the intermediate, and on through the adult department.

When a new class is organized and a new teacher

eded, we make it an object of prayer in the mid-week service—that the Lord of the harvest will send forth a laborer into his harvest. Seeing the need, someone usually volunteers, expresses a desire thus to serve. A sheet is handed that person on which is clearly outlined what we expect or desire of our teachers. Among other things, they are to take at least one unit of leadership training a year. Our school offers three units during the year.

At the beginning of each new class in leadership training we appeal to the young people and younger adults to take the training in order to be ready to such as they will be needed. We inspire them to believe that it is a joy and privilege to teach the Book of Psalms. When they have earned one or two credits, they are always ambitious to finish the course of twelve units. There is no stopping-place when one starts a right start in leadership training.

We have enlarged our church-building five times—to take care of the growth in our school, and notwithstanding the high-school or young people's department now using the living-room and dining-room of the personage. Larger enrolment is out of the question until an assembly-room is built. "Keep everlastingly growing" is our slogan. It is the secret of our growth.

Christianity's No Parade!

By Stanley I. Stuber, Clifton Springs, New York

Some years ago, according to Bishop McDowell, of the Methodist Church, there was a missionary, an Englishman, stationed in India who was never able to keep his accounts and finances in good order. Many times was he chided and rebuked by the home board, but all in vain. He simply did not have it in him to keep his books straight. So, believing strongly in efficiency, the home missionary-office relieved him of his position and sent another man in his place who was an excellent bookkeeper.

HE DIDN'T GO HOME

Instead of going back to England, this dismissed missionary went off on his own account into a new section of India. After many years the mission station where this good man but poor bookkeeper formerly worked began to reach out into the adjoining fields, sending missionaries into the territory where this man had gone unaided and all alone.

As they began to tell the story of Jesus, how he healed the poor, how he called little children unto him, how he healed the sick and caused the blind to see, the natives seemed to understand. Their faces lighted up and one of them said, "Teacher, we know this man of whom you tell us; he has been living here for years." To their amazement the missionaries discovered that it was the man who was dismissed by the home office

who had come into that section, lived among the people, visited them in times of need, cared for them in sickness, becoming the very incarnation of the spirit of the Master. Although he had no talent for keeping books, he was able to live such a life that he reminded people of Christ.

REAL WORK TO DO

This story illustrates an important fact concerning Christianity, the fact that the religion of Jesus is not a show, a parade, not even so much bookkeeping, but rather a life well lived, sincerely, often quietly, for and in the spirit of the Master.

Christianity has passed beyond the parade stage, for it can not afford to take the attitude of irresponsible children when it is faced on the one hand by Fascism and on the other hand by communism. It has, even now, hard work to do; a terrible battle to fight; courageous lives to live. Parading is now simply out of the question. For the real work of Christianity begins where parading leaves off. The struggle to bring brotherhood and peace to the nations of this world will mean much fighting, fighting in the front-line trenches, in the mud and the filth of the twentieth century. When Christianity begins its campaign for religious liberty, for social and economic justice, for church unity it will have no time for mere parading.

CALL TO THE COLORS

Issues are being tightly drawn these days; more and more in all phases of life we are being called upon to show our colors. In some countries Christians are being forced to submit to the state. It is a glorious sight to see many of them unfurl the colors of Christ and march forward, even against persecution, for his principles. It may be that such trials will never come to American Christians. One way to keep them from coming is to insist that religious freedom, the rights of conscience, the separation of church and state, as provided in our Constitution, be maintained as the law of the land. Baptists, especially, should be on the march for these great principles.

It is no longer possible to glorify war before a world that hates war and condemns it. No government dare longer admit war as an aim or political means. The new conception accords most glory to the nation which does not spend human blood to expand or to avenge itself, but makes big, useful sacrifices for peace.—*Leon Blum, former premier of France.*

The phrase "When in Rome do as the Romans do" should be changed to read, "When in Rome, do as the Christians did."—*Clyde E. Wildman, president of DePauw University.*

"Why Don't They Ring that Bell?"

By ALFRED L. MURRAY, Lansdale, Pennsylvania

Chairman of the Committee on Evangelism of the Pennsylvania State Convention

My six-year-old son and I stood on the village square of my old home town. It was Sunday morning and the hour when ordinarily we would be starting for church.

"There," said I, as I pointed to an old, dilapidated church, the roof of which looked like a camel's back, "there is where daddy used to go to church when he was a boy. Twice every Sunday daddy rang that church-bell. When the people heard it ring they came out and worshiped God."

I had scarcely ceased speaking when my boy looked up into my eyes and asked, "Why don't they ring it now?" Before I could answer he inquired again, "Daddy, why don't they ring that bell?" It was some time before I could answer, and then all I could say was, "Son, I do not know."

I stood there looking at that silent bell. The lopsided steeple seemed to beckon me to come closer. The old bell seemed to call out in a hoarse but familiar voice, "Come over and help me peal forth my message as you did when a boy years ago!" I was getting lost in the memories of those years when I felt a tug at my hand: "Why don't they ring that bell?" rather impatiently.

With that voice I suddenly seemed to hear the voices of little children from all around the countryside—poor children, ragged children, sad children, wicked children; children with no place to go to learn about the children's Friend; children growing up in a wicked world with no church to teach them of the good life. Little babies stretched out their innocent hands from their cradles; sick children called to me in faint and weak voices; lonely orphan children looked at me pitifully. In many voices they all seemed to cry, together, "Why don't they ring that bell?"

I thought of all the men and women to whom the tones of that bell had once been as angelic music; saw them driving their horses and buggies into the old shed; called them by name. In imagination I reached up my hands and grasped the old rope, and swung myself upon it. I felt a real pull at my hand in return, but it was not the rope. It was the hand of a little lad pulling mine and saying again, "Why don't they ring that bell?" I made no attempt to reply.

Continuing in reverie, I seemed to be myself a boy again. The bell had just sent forth its last call. I entered the church in reverence and solemnity. The old-fashioned organ was playing "Praise God from Whom All Blessings Flow." The preacher called upon

grandfather to offer the morning prayer. I saw him kneel by his seat and I heard his low but majestic voice pleading with God to forgive his sins and sins of the church. I saw again the stiff, hard seats and those who sat upon them. There was the wood-stove with the long stove-pipe that ran from corner to corner, clinging to a wire here and there suspended from the ceiling, until it found the chimney hole in the far end of the wall. I saw the aged deacon passing the Lord's Supper. I heard the people sing "Ring the bells of heaven, there is joy today." Suddenly the music ceased and the singers were no more. But the voice beside me said once more, "Why don't they ring that bell?"

My heart was heavy and my spirit was depressed. "You don't look glad, daddy," the boy said, "are you unhappy because they do not ring that bell?" I did not speak. I just nodded. I thought of those who were erected that church and placed the bell in the steeple of their dreams, hopes, aspirations, prayers, sacrifices and all that went into the building of that church. As I asked myself several questions:

"If our fathers in their day could not live without the church, can their children live without it in this day of new and multiplied sin?"

"With the passing of our fathers, will the church also pass?"

"What was it that was in the hearts of our fathers that their children have lost?"

As I asked myself these questions I saw a man mowing his lawn. Across the street a family was putting a picnic-lunch in the car. Farther down another man stood in the doorway stretching his muscles and yawning. He had just got up. In a driveway another man was polishing a new car. Still another was pruning a hedge. On a near-by porch sat three children absorbed in the comic supplement of the Sunday paper. Where were they not at Sunday school?

I lifted my voice, with the voice of my little son, and asked of Him who knoweth the secrets of men's hearts, "Why don't they ring that bell?" And the voice of him who loved the church and gave his life for it, seemed to answer me, "My people do not care!"

Any serious-minded Christian cannot help but be gravely concerned over the lost lives of our age. Our day is a day in which many plans, schemes and voices are offering a way of life. Have we, as a church, as individual Christians, nothing to offer to our world? M

be silent in that we have no right to be heard? No, we have something to offer. It is not *a* way of life, but *the* way of life. How is the world going to be saved unless we make known to our fellow men that their hope is in Jesus Christ, who is the way and the life."

[The vital, imperative task which Mr. Murray touches upon at the close of his story is one that our Publication Society is attempting to carry out through its several departments, Christian Education, Colporteur-Missionary, Sunday School Periodicals. If this work appeals to you, and you have funds at your disposal, please write to our Executive Secretary, Dr. Owen C. Brown.—THE EDITORS.]

Reading, Talking and Writing

By Annie R. Hunter, Washington, D. C.

Sir Francis Bacon gave good advice when he said, "Reading maketh a full man, conference a ready man, and writing an exact man." This is as applicable to Sunday school teachers in their preparation for their work of teaching week by week as it is to other students.

It is not hard for teachers today to become mentally "full" when one considers the excellent "helps" that are available. But the fulness of knowledge that comes from reading the Scripture carefully, and doing some independent thinking about it, is as important as being informed from study-books. We need, too, a

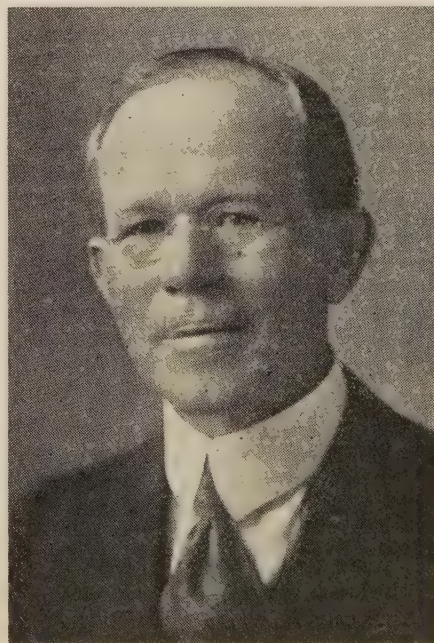
fulness of heart that will show itself in enthusiasm for the lesson and bring us into sympathetic contact with those taught.

Yet sometimes when you are full of a lesson, you may not feel prepared to teach it. One may wonder which of all the good ideas one has gained should be stressed. After teaching the lesson you know it better and could teach it better than you did! This explains why conference is a good thing to teachers. Conference with others clarifies our ideas. This, too, is why a teachers' meeting is helpful. If one cannot have that sort of conference, then it is good to find somebody to talk to about the lesson. And if even that is not possible, then talk to yourself about it as you study. Try to think of questions and comments that may be made by the class and to meet the view-points of the pupils before they have been expressed.

We have all proven by experience that "writing maketh an exact man." What you need to remember, write down. Since many persons have not an "exact" knowledge of Scripture—the language of the texts, or their teachings—writing down the Scripture text itself during the lesson study is helpful. It is some trouble, but I think it is worth the time. Writing down an outline, or questions and answers, is profitable. The more notes you make as you study the lesson the greater will be your mastery of it. Although the fewer notes you take into class the better you will show your mastery of the subject.

"A DISTRIBUTOR OF (PUBLICATION SOCIETY'S) SUPPLIES"

The Sunday school of the great First Baptist Church of Los Angeles, Calif., knows a good thing when it sees it, and it is accordingly a big user of the material "helps," periodicals—of The American Baptist Publication Society. The man who looks after its distribution in this school is Harry G. Schoemaker. His official title is "distributor of supplies," and on Sunday morning he is about the busiest person around the First Church. He visits the four floors of the one-hundred-and-six-room church plant—which means a lot of walking—passing out supplies to fifty-three classes in eight different departments. He has been at this same job for twenty years. We have tried to figure out the number of pieces of printed Sunday school literature he distributed during the school year ending July 1, 1937. We make it 25,537 separate items; *Adult Class*, *Bible Lessons*, all the *Leaders*, practically all the *Keystones*, and more than seven thousand copies of *Youth's World* and *Girl's World*. It should also be said that Mr. Schoemaker's wife is the efficient and equally long-termed superintendent of the school's junior department.



Harry G. Schoemaker

FROM THE DIRECTOR'S DESK

By ULYSSS STANFORD MITCHELL, M. A., Th. D.

Director of Social and Adult Education¹

Schedule of the Schools in Christian Living

(Interdenominational)

Be sure that your church, and especially the adult groups, give careful attention to the School in Christian Living to be conducted in your region. The first was held in Kansas City in April. The schedule for the seventeen schools this fall and winter is as follows:

Cleveland, Ohio	October 10-13
Des Moines, Iowa	October 17-20
Billings, Montana	October 20-24
Boise, Idaho	October 24-27
Walla Walla, Wash.	October 27-31
Spokane, Wash.	October 31-November 3
Philadelphia, Pa.	October 31-November 3
Louisville, Ky.	October 31-November 3
Vancouver, B. C.	November 3-7
Seattle, Wash.	November 7-10
Chicago, Ill.	November 7-13
Portland, Oregon	November 10-14
Detroit, Mich.	Late January, 1938, Tentative
Toledo, Ohio	Late January, 1938, Tentative
Washington, D. C.	Late February, 1938
St. Louis, Mo.	Late February, 1938

It is suggested that Baptist churches within fifty or seventy-five miles cooperate to the fullest extent. Start now to enroll for attendance. Write your state director for information. Churches not within reach of these schools may write to the Philadelphia office or the state director for suggestions in setting up a miniature school in your own church; or how several Baptist churches desirous of uniting in a school may proceed.

"LIVING ISSUES" STUDY COURSES

The first of the study-discussion courses on "Living Issues," *Peace—In These Times*, is now available. It offers four programs of worship and discussion on the causes of war and the way to peace. We quote from the Foreword:

Today we in the United States are spectators of an international drama. Crisis after crisis, each seemingly bringing us closer to the brink of disaster, holds us in a grip of fascination, but with little mobilization of the will for action. Must these tragic events run their relentless course until the curtain goes down on darkness? Is there no alternative?

At the opening of the Disarmament Conference in February, 1931, Arthur Henderson said: "At the Disarmament Conference as elsewhere—and I say this as

an old political hand—the governments will do what the peoples want. If the peoples want disarmament they can have it. If they will exert their will they can have it."

The chapter headings are:

- I. Jesus, Christians, and War.
- II. The Way to Peace.
- III. Nationalism or Patriotism?
- IV. What Can Christians Do?

It is suggested that classes or interested groups decide upon a time for four studies in this field, select a good teacher, and experiment with this course. See how you like this type of elective. The price, 25 cents, makes it possible for every member of the group to own a copy for study. The extent to which this course is used will determine our future policy regarding the production of other studies in the "Living Issues" series. Order now from the Philadelphia office, or our nearest branch house.

Introducing Electives

Adult and young adult groups are being formed in Christian churches across the continent for the specific purpose of studying and discussing the vital issues which so obviously affect our life and conduct today. They represent the choicest of our manhood and womanhood, who are conscientiously trying to ascertain the facts and the Christian solution to problems. Who is going to think straight on these matters unless it be our Christian citizens, but how can they think straight without full information and earnest application? Individuals and groups desirous of launching upon such studies should write to the director's office for the new (free) bibliography of courses and texts offered in the "Learning for Life" guided study plan for the local church.

Exploitation of Women Workers

President Roosevelt's declaration that one-third of our people are underfed and underclothed is strikingly documented, with respect to one industry, in a survey conducted by the Women's Bureau of the United States Department of Labor, and recently made public. Study of three hundred and forty-eight power laundries employing twenty-two thousand workers in twenty-two widely scattered cities shows that the average weekly earnings of white women in Northern cities range from \$7.45 a week in Camden, N. J.,

¹ Correspondence regarding these departments may be addressed to the Director at 1701-1703 Chestnut Street, Philadelphia.

\$3.05 in Brockton, Mass. For Negro women the range is from \$7.65 in Atlantic City, N. J., to \$9.85 in Chicago, Ill. In Southern cities the range for white women is from \$6.65 in Charleston, S. C., to \$11.10 in Washington, D. C., and for Negro women from \$2.25 to \$10.20 in the same cities.

Where data on annual earnings for women could be obtained they showed a range of from \$267 in Charleston, S. C., to \$634 in Boston, Mass. In thirteen of the fifteen cities surveyed their annual earnings are less than \$500.

In contrast, the average weekly earnings of white men in Northern cities range from \$12.50 in Camden, N. J., to \$21.45 in Boston, Mass. For Negro men the range is from \$10.25 in Camden, N. J., to \$17.55 in Newark, N. J. In the Southern cities the range for white men is from \$12.85 in Greenville, S. C., to \$20.55 in Raleigh, N. C., and for Negro men from \$9.65 in Charlotte, N. C., to \$14.65 in Washington, D. C.

The above figures are for so-called "productive operatives." The women doing office work receive from \$11.60 to \$19.90. Men employed as mechanics receive on the average more than men in "productive operations," but less than routemen, whose average weekly earnings range from \$19.05 in Savannah to \$33.85 in Chicago.

The investigators found that the differences in wage rates cannot be justified by differences in laundry prices in different sections of the country. Laundries which charge similar prices for the same type of service pay widely varying wage rates for the same kinds of work. Furthermore, variations in wage rates within cities are almost as great as between cities. In short, the employers are dealing with a necessitous group of workers with all the advantage in bargaining on the side of the employer. It is for such workers that the type of minimum-wage legislation recently upheld by the United States Supreme Court is most urgently needed.

The Value of Imagination in Teaching

By ROBERT B. PATTISON, Briarcliff Manor, New York

Thomas Arnold, the famous head master of Rugby, indicated the value of the mind's eye in seeing the upward development of human nature when he declared, "If ever I see a new boy enter this school without feeling a thrill, it will be time for me to be off!" In the manner the Sunday school teacher may call imagination to his aid and perceive within the outward person an inward Christlike personality. One of God's noblest gifts is this mental image of something high and holy, unseen but eternal. Thus the religious sculptor pictures the statue of Christ within the impressionable human clay before him in every child or youth, and sets to work sympathetically and with concentration to mold it into the "full-grown man, unto the measure of the stature of the fulness of Christ."

Imagination! Jerusalem on a map is a section of topography; to the mind's eye it becomes at once "a green hill far away where our dear Lord was crucified." The Bible looks like any other book to the physical sight; imagination sees it a portrait of God revealed in Jesus Christ.

This ability of the mind to create ideals discovers a field to operate in every department of the church school. The actual Figure of Jesus left the earth centuries ago, but the youngest child may be taught to picture him as the Good Shepherd, those of junior years to visualize him as a Hero exemplifying courage and authority, the intermediate to conceive him as a King to be obeyed, those of the adult department to

feel the Presence that promised, "Lo, I am with you always!"

As aids to this end there is a valuable array of Bible pictures, maps, colored cards, and all the beauty of music. They combine to paint on the canvas of the scholar's mind the Figure of the One who is altogether lovely, fairest among ten thousand. It is, however, the personal touch of the teacher—himself having been touched by the Master Painter—that best portrays with colors of the good, the true and the beautiful the nature of him who said "Blessed are those who have not seen me, yet have believed." Thus the invisible most clearly becomes visible, and the absent is really close at hand. Imagination images "the image of the invisible God" when Sunday school teachers use this high faculty at its highest.

There is nothing that creates sympathy between instructor and pupil so effectively as imagination. Like Ezekiel—who failed to gain the ear of the Jewish captives in Babylon until, as he revealed his secret: "I sat where they sat"—the teacher becomes for each one before him a watchman from God with a message of both warning and protection. For imagination is the mother of sympathy. As in the mother's experience, pain may bring it to birth. It costs to put on the spectacles through which the mind's eye sees best. Dan Crawford wrote *Thinking Black* only after he had lived with the African Negroes long enough to color his mind with their pigments. The retired sea-

captain living on land could not sleep when a storm was brewing. The old proverb, "Put yourself in his place," will never be outmoded; not, certainly, so long as Sunday school teachers closely ally imagination with sympathy.

The effect of this spiritual quality on church growth is manifest. For there are future deacons, trustees, ministers and missionaries, yes, and Sunday school teachers and officers, right there in the class before you. The aged saint who placed his hand on the shoulders of the young Spurgeon and prophesied that some day he would occupy Roland Hill's pulpit visualized it before he did and said it. Ira Sankey, seeing the future evangelist in Gypsy Smith, and telling him, "Some day you will preach the gospel," has a needful idea for many a teacher in our church schools. And this is true even of that restless boy, that obstinate girl:

Busy-Boy Billy, who can foresee
In him a good deacon, a faithful trustee?

Mary, Mary, quite contrary,
May become a missionary.

The worth of this faculty in improving the condition of the whole school is evident. Not only does it bear upon the teacher, it can affect the class-member as well. For example, what so excellent as this: "Put yourself in his place," to cause every pupil to make "at home" any stranger entering his class? What can so permanently promote attention to the lesson as to encourage each member, in turn, to teach the lesson, thus learning just what it means to study a lesson and then attempt to impart it to others? The army general put on the soldier's uniform to feel more conclusively the status of the recruit.

Jesus, as ever, is the teacher's Teacher here. His imagination, not only in Peter, but in every human being, saw the "Thou art . . . thou shalt be!" He looked at the young ruler, loved him, said to him, "Come, follow me!" His mind's eye could discern a rich spiritual life underneath the materialism of Zacchæus. He saw the first home missionary in the homeless demoniac of Gadara. Christ is the Sunday school teacher's encouragement whenever any boy or girl seems hopeless—beneath the surface a jewel shines, within the stone block is imprisoned an angel, spiritual beauty is hidden in the pupil's life—even as Ruskin discovered diamond-dust in the dirt of London's streets.

Wise is the teacher who can really see. Christ teaches how. Dare we ask from him any higher commendation than his benediction to those who long ago were nearest to him: "Blessed are your eyes, for they see"? Jesus moreover teaches that through clouds of world sin, and their own sinfulness, the pure in heart are able to see God.

Christian Speech and Conduct

(Concluded from page 291)

this gift to praise God and to uplift man, how often with it we dishonor God by its withholding and abuse man by its misuse. Because God knew such use would be made of language he uses half of the Ten Commandments to warn us against the sins of the tongue—the third, fifth, sixth, eighth and ninth commandments may all be broken by the sins of the tongue. The arrows that words are are sometimes poisoned.

And the writer of James' epistle—mistakenly called by Luther "a right strawy" epistle—devotes most of the letter to telling men how to behave, especially how to behave with the tongue. He likens the tongue to bridle, a rudder, a fire. "Behold, what a forest is set ablaze by a little spark of fire" is the way Moffat translates it. Dr. Charles E. Jefferson, commenting on the Epistle of James, says: "You are responsible for your words. You are not responsible for all you think. Satan can shoot evil thoughts into your mind. You are not responsible for all you hear. The ears take in what is said in their presence. They have no means of self-protection. But you are responsible for all you say. The tongue does not repeat what is heard, what is thought, unless the soul issues a permit."

Reputation is not the same as character, but character ought to be the basis of reputation. Our neighbor's reputation is our neighbor's good name, and this is his finest asset. I know of no man so impregnable to purity, so austere in morality, so severe in honesty, so unimpeachable in integrity that his good name may not be tarnished and his reputation soiled by five designing evil, tattling men or women.

Here's a little verse I copied from the fly-leaf of a nurse's book in a hospital some time ago. It is well worth memorizing:

"We laugh, we jest, not meaning what we say,
With heedless thoughts by light words, lightly spoken,
Until we find some day,
They've bruised our hearts, or left some other's broken."

AN AUTUMN NOTE

By Anna Baadsgaard

Just a tiny bit of the deep-blue sky
And the golden-robed branch of a maple-tree.
Through the rustling leaves the sad winds
Sigh,
And the summer is dead for thee and me.
Just one little bird on a golden bough,
But it sings a ditty of hope and glee.



The Gleaners
Bible Class,
First Baptist Church,
Salina, Kansas

Gleaners Class, First Baptist Church, Salina, Kansas

This class has a membership of sixty-six. During the past year it has played an important part in the life of the First Church. The members have conducted a religious census of the community; have made liberal donations to the Sunset Home for the Aged; have given baskets of provisions to needy families; "adopted" an orphan child for two weeks at the holidays; collected money for various purposes, and made more than twenty-four hundred calls

for the church. From this class also there have been thirty-seven additions to the church. In the group-picture the teacher, Mrs. G. C. Cobb, is seen standing at the extreme right in the first row. A former president, Mrs. R. G. Hough, stands at the left, top row; while the present president, Mrs. T. L. Roots, is fifth from right, second row. The pastor, Rev. W. E. Simmons, and the superintendent, H. C. Logan, are right, left, back row.



Women's Class,
Oak Lawn Baptist
Church, Oak Lawn,
Rhode Island

Women's Class, Oak Lawn Baptist Church, Oak Lawn, Rhode Island

This class was organized about three years ago with fourteen members; the enrolment is now forty. Its name is "The Madeleine Judge Circle," so called in honor of the efficient and beloved teacher. In the group-picture Mrs. Judge will be seen in the center of the front row (wearing a light coat). Standing by the window at the left (smiling) is the class president, Mrs. Lillian Jolicoeur. The two men—left to right—are Pastor G. Elmer Lamphere and Superintendent C. Edwin Lewis. At the rear of the auditorium and connected with it is an older building that is one of the historic churches of Rhode Island. It was built by the Friends, in 1729, but later passed into the hands of the Baptists. A notable feature of the church's program is the May Day Festival, which begins with a breakfast and continues throughout the day with interesting events. It has been kept up for seventy years.

RECENT BOOKS

Order All Books from The American Baptist Publication Society

SPANISH TRAILS TO CALIFORNIA. By T. De La Rhue. The Caxton Printers, Ltd. 1937. 285 pages. Price, \$2.50.

This series of stories shows how the colonization of New Spain was brought about. The Inquisition in the mother country was used not only for religious purposes, but was also a convenient tool in the hands of civil rulers for eliminating overpowerful nobles and other inconvenient rivals. How these persecuted families were enabled to escape from their native country; the account of their perilous and exhausting travels by caravan across Mexico and into California; and how they managed to establish settlements and build up great ranches—form the theme.

THE FLOWER WAGON AND OTHER STORIES. By Margaret E. Sangster. Round Table Press, Inc. 1937. Price, \$1.00.

This little book contains four charming stories: "The Flower Wagon," "The Arbutus Bonnet," "Say It with Flowers," and "Three Hats." Miss Sangster writes with her usual delightful understanding of people. It has well been said that the book is "as light and gay as the sky and the budding trees of springtime."

SOUL WINNING: A HANDBOOK ON PERSONAL EVANGELISM FOR THE USE OF MINISTERS AND LAYMEN. By Silas D. Daugherty. The John C. Winston Company. 1937. 102 pages. Price, \$1.00.

Out of his rich experience in the pastorate and as superintendent of the Board of Church Extension of

the Lutheran Synod of East Pennsylvania, the author has brought together a wealth of practical suggestions and illustrative material for the guidance of the soul-winner. A valuable feature of the book is the report of actual conversations through which individuals were brought to an acceptance of Christ Saviour. The arrangement of the book makes it suitable for either individual study or class use.

A CHILD'S STORY OF JESUS' FRIENDS. By Susan G. Fisher. National Publishing Co. 1936. 76 pages. Price, 50 cents.

Contains seventeen stories of the men and women who during Jesus' life on earth were his closest friends and companions, with a concluding story of Paul the apostle. The stories are well written, and Miss Fisher has been careful to distinguish between factual material and that which belongs to tradition. Scripture references encourage Bible-reading. The book is illustrated with eight full-page two-color reproductions of Holman paintings and a full-color frontispiece. Printed attractively on excellent paper, this little volume would make an excellent gift-book for primary and younger junior children.

"BEARS" OF THE BIBLE. By S. D. Chambers. Fleming H. Revell Co. 1937. 126 pages. Price, \$1.25.

A book of sermonettes prepared by a pastor for his junior congregation. Other pastors may find some helpful material in this book, though probably few would want to give twenty-seven talks on texts containing the word "bear." Many will feel that in pursuing a central idea the writer has included a considerable amount of material too mature for children.

STOCKING TALES. By Jay T. Stocking. Pilgrim Press. 1937. 119 pages. Price, \$1.25.

In this book are assembled eight of the stories which have made Doctor Stocking famous as a teller of tales for children. All have teaching value, and illustrate the charm, delicacy of feeling and humor that characterize the author's work. Teachers will be glad to find here such old favorites as "The Shepherd Who Did Not Go," "How the Bluebird Was Chosen Herald," and "The Flagmakers."

Lesson Topics for November

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| November 7. | CHRISTIAN CHARACTER AND PEACE.
Col. 3:1-17. |
| November 14. | THE CHRISTIAN MINISTER. 1 Tim. 4;
2 Tim. 2:1-4. |
| November 21. | CHRISTIAN WORKERS. Acts 6:1-10;
1 Cor. 3:10-15; Gal. 6:6-10; 1 Tim.
6:11-21. |
| November 28. | CHRISTIAN FRUITFULNESS. John 15:1-16. |

INTERNATIONAL SUNDAY SCHOOL LESSONS (IMPROVED UNIFORM SERIES)

FOURTH QUARTER, 1937: STUDIES IN THE CHRISTIAN LIFE

AIM. To create and deepen individual fellowship with Christ and to quicken the conscience of Christians that they may carry the spirit of Christ into all their activities and relationships

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LESSON I. OCTOBER 3. CHRISTIAN SONSHIP

1 John 3. (Verses printed, 1 John 3: 1-6, 18-24)

GENERAL THEME: CHRISTIAN SONSHIP

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: John 15: 1-8

KEY VERSE: But as many as received him to them gave he power to become the sons of God, even to them that believe on his name.—John 1: 12

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

18 My little children, let us not love

in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, then have we confidence toward God.

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

arrangement in the writing. Like parts of Paul's epistles, one word or thought will suggest and lead on to another. The writing may have been intended to confirm and enforce the Gospel. In a certain way the general thought or theme of each is the same: To believe that Jesus is God's Son, and believing this in him to have life (cf. John 20: 31; 1 John 5: 13).

The Gospel has to do with the Christian's faith, the Epistle with his life; the one, What must I believe? the other, What must I do? The Gospel considers the theology, the Epistle the ethics of the Christian life. A possible division would be, (1) chapters 1 and 2, God, and God in Christ, is Light; (2) chapters 3-5, God is Love.

The salutations "My little children," "Little children," 2: 1, 18; 3: 7, 18 (Moffatt and Goodspeed have "My dear children," "Dear children") are significant. It is the aged apostle, perhaps sole survivor of those who long years before had been intimately with the Lord ("heard—seen—handled," 1: 1) who addresses these messages to the churches. Surely, if any living man had the right to pronounce the gospel, it was this John.

A Bible Message for Every Day

Monday. Christian Sonship. 1 John 3: 1-6. It takes something besides knowledge of God to know God—even we really to know a man you must get closer to him than mere acquaintance.

Tuesday. Christian Confidence. 1 John 3: 18-24. Rather often doubt and unbelief have their origin not so much in our thinking about God as in our not doing God's will.

Wednesday. Begotten of God. 1 John 3: 7-21. Jesus makes the relation to God vital one: "Ye must be born again." That theological term "regeneration" has a lot of meaning.

Thursday. Heirs of God. Rom. 8: 15-17. Under Roman law—which Paul has in mind—the adopted son inherited equally with the son by birth. "Joint-heirs with Christ" (vs. 17)—it is a dazzling thought!

Friday. God's Discipline. Heb. 12:

4-13. Like sonship in the human family, this joint-heirship, however, has its responsibilities, burdens and loyalties.

Saturday. Fruits of Discipleship. John 15: 1-8. "My Father worketh, and I work." Idleness "doesn't go" in this divine family. Its members accomplish things.

Sunday. Kinship with Christ. Matt. 12: 46-50. Entrance into the brotherhood of Christ is not easy, but at least it is simple.

At the Threshold of the Lesson

First John is one of the so-called General, or Catholic, Epistles. It is not exactly a letter; or rather it is a round-letter, a message for a number of churches and individuals; to be passed around. It is intended for Gentile readers, probably of Asia Minor, or more particularly of the Ephesus region.

There is little plan or systematic ar-

The Lesson Before Us

1. THE FATHER'S LOVE. Vss. 1-6

One of religion's tasks is to show men God. We Christians do this by means of Christ. The revelation of God in Christ is twofold, by his teaching and by his life. "Perfect life through perfect love" has been suggested as the theme of this chapter.

The Jews of the Old Testament were not ignorant of God, but their knowledge of him was inadequate because unvitalized by an actual divine personality. All our teaching about God must be supplemented, complemented, by the Figure of Christ Jesus, who was God incarnate.

In Jesus' application of the name Father to God we find his particular contribution to our knowledge of God.

In his interchange of the pronouns "my" and "our," applied to God, he assures us too of the child-relationship—his Father, mine; then we are sons of God; then he is our Brother; then his Kingdom (church) is a Brotherhood.

"I'm a child of the King,
A child of the King;
With Jesus my Saviour
I'm a child of the King."

Sons of God. The better reading, as in all the modern versions, is "children of God." To what extent are all men children of God? Endless theological discussion has centered about this point. Dr. A. H. Strong attributes to God a natural fatherhood, of all, and a special fatherhood, of believers. The phrase is of course used here in the latter sense.

Nor does John use the word as Paul sometimes does, for sonship by adoption (Rom. 8:15). Here it is those who are "born of God" (vs. 9). Sinners, the unregenerate, are not God's true children because they have never come to know God as Father. Moreover, not knowing God as Father, the "world" is unable to know us as his children and Christ's brethren. You cannot appreciate the family of God until you are of it. This accounts for much of the unappreciation of the church and Christians on the part of the "world."

After "children of God" in verse 1, the original has "and we are" ("And that is what we are," Mrs. Montgomery). "Hath bestowed" reads, literally "has given"; that is Christ is God's love given us.

Verse 2. Notice the frequency in this chapter of the words "appear," "manifest"—in the Greek it is one and the same word. The writer is still living in the wonder of the first appearing, and the expectation of the second.

Now we are sons (children) of God. The salvation that Christ brings us is of the present and of the future. We are here and now, and shall be hereafter, God's children divinely beloved. Every good and perfect gift ("perfect" in the sense that it is the right and best thing for us) we may now enjoy. As for the hereafter? Well, it is enough that "we shall be like him," our Lord. Nothing richer than that could be promised (cf. 2 Cor. 3:18; Rev. 22:4). "The sight of him will glorify us" (Plummer). The loving earthly parent makes early provision for his children—food, clothing, home, education—and is also concerned for their future—an estate, investments. God is no different.

Verse 3. Any Christian possessed of the least self-respect would be ashamed to stand before Christ at his appearing clothed in the rags of unrighteousness. Or, he would not feel at home in the Father's house unpurified. (Cf. the parable of the Wedding Garment, Matt. 22:11-14).

Verse 4. There may be a reference here to some of the heretical parties, like

the Gnostics, who thought themselves above the laws of morality because of their enlightenment.

Verse 6. The participle used here, in the original, shows that the habitual sinner is meant. The child of God indeed sometimes sins, but he repents when he does; sin is not the ruling principle of his life. Someone has said, "When the Christian sins it is not the Christian 'I' who him that does it."

II. THE DUTIFULNESS OF THE SON Vss. 18-24

Verse 18. To love in word may be generous, but it is a weak love; or a theoretical love; it does not go far enough. To love with the tongue is a hypocritical love. The love that the true child of God should manifest is, on the other hand, both practical and sincere. Hereby he is assured that he belongs to God, is God's child; a God Father who can forgive many things in him that he himself can't; that trouble his conscience—because God is greater than man's heart (vs. 20); "is more compassionate toward his true children than they are toward themselves" (G. B. Stevens).

Verse 22. The thought is that if we are in right relation with God our requests will be such as can always be granted (cf. John 14:13, 14).

Verse 23. This chapter 3 is largely concerned with the ethics of the life of the child of God; clean living and practical loving-kindness. Is this all? No, faith is called for—"believe on the name of his Son Jesus Christ"; all that his name signifies and implies: his Divinity, his Sonship, and his offices as Mediator, Advocate and Saviour. In order to do right it is necessary to believe right, and in order to be a Christian to believe on Christ.

Abiding in Christ, as expressive of perfect union with him—with God—is a phrase often used by John both in this Epistle and in the Gospel. Commenting on verse 24, the Venerable Bede remarks, "Let God be a home to thee, and be thou a home of God."

"In keeping the commandments of God as the habit and rule of life we come upon a point where the sonship of the Christian is interlinked with the sonship of Christ" (Hight C. Moore).

Practical Questions for Class Discussion

- ¶ What does the parable of the Prodigal Son teach us about our Christ-sonship?
- ¶ And Jesus' prayer in John 17?
- ¶ What reasons would John have for stressing this matter of Christ-sonship?
- ¶ It is often remarked that the child-conception of God (which usually lasts into maturity) is largely influenced by the character and personality of his father. To what extent do you think this true?
- ¶ How many of the Christians you know live up to this teaching of Christ-sonship (and the corresponding teaching of the brotherhood of Christ) in their attitude toward the lower classes of society and people of another race or color?

Notes and Comments

In other religions than Christianity God is called Father; but never is love there associated with him. The God-fatherhood of Christ's gospel is shown through with that word love.

"When you pray, say, 'Father.' That was Jesus' unique contribution to men's thinking about God. They had been saying very different words, true, no doubt, but omitting the most glorious aspect of the total truth, about God. Jesus said 'Say, Father.' And when Jesus undertook to make that idea current in human thinking he did more for religion than he could have done by presenting the most perfect ethical code."—John M. Moore

"There are many things which a loving parent can give his child without his desire, but there are some things which cannot be given except as the child develops and expresses in some way the desire for them. Any father can give his child a new house or a new coat, whether the child wishes it or not, but what father can give a child a good temper or a good spirit if the child does not wish it? So there must be many things which God would eagerly do for his children when they wish them, which he could not do apart from their desire."—Cleland Boyd McAfee.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman,¹ Columbus, Ohio

CHRISTIAN SONSHIP

A theological student (I know, for I was he) said to a man about fifty years old, "Are you a Christian?" With some resentment, and in a none-of-your-

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business attitude, the man replied, "Well I am not a heathen." Therein lies the gist of this lesson about the sonship of the Christian. We want to be known as a Christian nation, we want Christian influences about us in our social relationships, and we deprecate any suggestion or intimation that we are not Christian. To individualize and personalize the question, however, is sometimes tantalizing and disconcerting.

"Hereby we know that he abideth in

s, by the Spirit which he gave us" (1 John 3:24). The presence of the spirit then is the test of sonship. In the ADULT LEADER for May 2, under the caption "Practical Questions for Class Discussion," is this query: "The Oxford groups lay great stress upon divine guidance. How does God guide us to right decisions, and then empower us to carry them out? How may we be sure that an impulse is the inspiration of Almighty God?" And another question from that most interesting group: "How do you explain the conduct of some evidently sincere Christian business men and politicians?" Let me add a question: Does the Spirit of God in the hearts of men lead them to opposing acts and behaviors?

Can Christianity, as practised by business men and politicians, by you and me, carry us through the social maelstrom in which the world finds itself today? Why did not Christianity prevent the social chaos of the day?

"The world is too much with them" is applicable to many of us. The Spirit of God gets little or no opportunity. By rationalization, we too often try to mold and fashion God to suit our own inclinations. Sigrid Schultz, referring to the "pagan" German Faith Movement, quotes Prof. Jacob Wilhelm Hauer, leader of the movement, as follows:

"Our movement is not simply one of denying Christianity, but one which is decidedly based upon and which flourishes from a positive German spirit that desires close religious communion with nature and life, with nation and history, and in direct immediate contact with God, to become a power for molding life."

Professor Hauer called Christ "an alien teacher" whose doctrines are not good enough for Germans.

Christianity is too broad in its base and too universal in its sweep to lend itself to the promotion of selfish ends, whether national or individual. Therefore Professor Hauer seems to us to say, in essence, "If Christianity will not modify itself to our ends, then we will reject Christianity and build our own religion." The requirement of Christianity is that a person or a people conform to the teachings of Christ as revealed by the spirit dwelling in us. The genius of the Baptist position is that the determination of the presence of the Spirit becomes a matter of individual concern, and cannot be established by group legislation or hierarchical fiat. You determine for you, and I determine for me, whether or not we are respectively sons of God.

Getting back to the questions raised in the second and third paragraphs, I believe it is fair to say that we too often try to revamp Christ's teachings to make them fit into our own industrial, commercial and social schemes. We do not go so far as does Professor Hauer, but most unwittingly we have constructed a theology of our own. If, as a manufacturer, I pay wages too low for de-

cent living, I justify the course by magnifying the social value involved in offering employment to men who need it, putting "the soft pedal" on the profit side of the performance (though I know in my own heart that I am motivated by the profit motive). If I can save myself money at the expense of the government I do so, although there is the subconscious feeling that if the behavior were analytically considered from the standpoint of myself as an individual the resulting judgment would indicate unethical conduct. If it is a question of signing income-tax returns, I sign an affidavit without allowing my thought processes to carry me to the point where irritation of conscience might be the result, though I feel in my heart (feelings consciously suppressed, however) that unleashed thinking about the transaction would probably lead to a report to the collector of internal revenue that would cost me more money. If I can keep it all within the law, that suffices.

Maybe as you read this you say, "Certainly; why not? Law is law and ethics are ethics." All right. By saying so you tend to establish as sound the contention that we fit Christ's teachings to our own ends. For ages Christians have done so. We do it today. This is the struggle between the exacting demands of discipleship and the seemingly necessary conformity with contemporary standards. Of course, as said my friend of paragraph one, we are not heathen. This lesson says to us, "Hereby we know that he abideth in us, by the Spirit which he gave us."

Before My Class of Women

Colena Michael Anderson,¹
McMinnville, Oregon

From the story of Henry M. Stanley's *Explorations in Africa* comes an incident illustrative of the text for today. Some of Stanley's retinue found a native with one of the explorer's guns. They accused him of theft and brought him before Stanley. There was no mistake about the gun; it belonged to the company. The native was thoroughly frightened. All speech froze on his tongue except two sentences which he repeated over and over again, "I am a son of God; I would not steal!" There was a note of sincerity ringing through the man's fear, and it occurred to Stanley that the captured man might be a convert of the missionaries in those parts. He therefore ordered his men to release the native and allow him to keep the gun.

When the great explorer and his followers stopped at the next station they

found the gun there. The native had not stolen it. He had found it and had gone to a missionary to explain everything. Following the missionary's advice, the native, innocent though he was of the theft, and in spite of the prevailing standard, "Finders, keepers," sent the gun to Stanley. The native was a son of God; he could not steal.

Out of our years of living in China comes a story almost parallel to the story above. We were teaching at the University of Shanghai at the time of the incident. We were moving from our home in the remodeled dormitory near the gate to a new house recently erected closer to the other missionary homes. We had no trucks or vans. All the moving was done by coolies. With the aid of bamboo poles natives from the village just outside the college gates transferred all our worldly goods by hand. As I placed a towel over the contents of a bureau-drawer containing my few pieces of jewelry I had a misgiving—a misgiving that I was subjecting the coolie who carried that drawer to too strong a temptation, but before the misgiving crystallized itself into a conviction the coolie was already on his way singsonging his chant, "Hay-ho, hay-ay-ay-ho."

That evening we had guests for dinner, and in the satisfaction of serving a meal that during our moving had cooked itself in our home-made fireless cooker, I forgot my misgiving of the morning. But the next day it precipitated itself into a transparent truth that broke as a wind-shield breaks in an automobile accident. Only this was not shatter-proof; its sharp splinters pierced both my conscience and my emotions, for the coolie was a neighbor villager, and the missing pin and chain had values far beyond those of money. We spoke to our Chinese friends on the faculty about it, asking their advice. They in turn spoke to the head coolie, using all the polite native devices customary on such occasions, and some not so natively polite, but to no avail. In American colloquial learned at Yale, one Chinese friend said, "You may as well kiss that pin and chain goodbye. You'll never see them again."

But he was not mindful of a certain element in this situation, an element of which at the time I also was unaware. It was that portion of the love of God which had entered into the heart of an illiterate village young woman whose moron grandchild had found a measure of peace and comfort in a little industrial school that some of us missionary wives were running at the gate. Within a few days of the loss this woman came to me, and over a cup of tea asked me about the pin and chain. When she stood up to leave she said, "Place your heart. You shall have your precious keepsakes."

"But why should you concern yourself with this?" I asked, surprised because I knew all too well what it would mean for anyone, especially a woman, to break through the defense rank of that

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corps of coolies. For her to take sides with a foreigner against her kith and kin would cost much. "You must not trouble yourself on my account," I said.

Her answer was simple: "I can never forget that you have shown love to the grandchild of mine whose brain is eight parts not there."

The details of the personal persecution through which she must have passed in maneuvering the return of that pin and chain I shall never know. All that I know is that one Chinese New Year's eve, when all other villagers were gathered behind their closed shutters celebrating this season of all seasons with their families, she again came to our home. It was late at night. Her padded garments were soaked through with the winter rain and she was utterly exhausted. Because it was Chinese New Year, the rickshaw coolies were not plying their trade that night, and wherever it was that she had been forced to go she had gone on her own bound feet. Her hands were blue with cold and shook so that some of the tea spilled from the cup upon her already wet jacket. Her voice, too, shook as again she spoke of the kindness to her grandchild and once more assured me to place my heart.

The next day the pin and chain were returned through a middleman. Loving gratitude fostering great courage in the heart of an old, illiterate woman was the one element in the situation that my Chinese faculty friend had failed to take into account.

The Lesson Illustrated

Susanna G. Fisher

UNMEASURABLE

Behold what manner of love the Father hath bestowed upon us (1 John 3:1).

Don't measure God's mind by our own. It would be a poor love that depended not on itself, but on the feelings of the person loved. A crying baby turns away from its mother's breast, but she does not put it away till it stops crying. She holds it closer. For my part, in the worst mood I am ever in, when I don't feel I love God at all, I just look up to his love. I say to him, "Look at me. See what state I am in. Help me!" Ah! you would wonder how that makes peace. The love comes of itself.—*George Macdonald.*

LOVING TRULY

Let us not love in word, neither with the tongue; but in deed and in truth (1 John 3:18).

Love to Christ is the great characteristic of the holy life, the Spirit-filled life. And therefore I want, as simply and clearly as God shall help me, to try to point out to you what it really means to love Jesus Christ; not in an emotional nor a sentimental way, but with the strong, Spirit-born and Spirit-sustained love which shall burn in us always, as a fire of devotion to him, and a bright light of witness to the world. For love if it is real, is "not in word or in tongue, but in deed and in truth,"

and its reality is proven not by the volume of its song but by the value of its service, not by what it professes but by what it actually does.

A SERVICEABLE LIFE

He that loveth not his brother abideth in death (1 John 3:14).

The best intentions to live a serviceable life may evaporate for no other reason than the habitual substitution of well-wishing for well-doing. A large part of true religion is fulfilled when a man takes himself deliberately in hand and walls himself up to tasks undone, concerning which he long has been wishing well. Sign that check; write that letter; see that interview; bear that testimony; accept that office; assume that responsibility—such crisp imperatives are indispensable if well-wishing is not to prove the ruin of a serviceable life.—*Harry Emerson Fosdick.*

UNFAILING LOVE

Behold what manner of love (1 John 3:1).

A visitor to a London hospital tells of a patient who was under treatment for a burnt wrist. Upon her arm were the tattooed words, "Jim loves me, and I love Jim"—words which she had tried to obliterate with nitric acid. One of the two had proved faithless, and she, poor girl, had injured herself in the endeavor to remove the signs which had been written in the ardor of real affection. But God's love never changes.

LESSON II. OCTOBER 10. SAFE IN GOD'S KEEPING

Psalm 121; Jude. (Verses printed, Jude 1-4, 17-25)

GENERAL THEME: THE CHRISTIAN IN GOD'S KEEPING

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 23

KEY VERSE: Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—Jude 21

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.

4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there

should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

A Bible Message for Every Day

Monday. Kept for Christ. Jude 1—Kept by him—sheltered, guarded, lovingly shepherded—but for his "use," his service. Why am I here? Why am I in Christ's Kingdom, his church? The Christian should be always asking.

Tuesday. Kept in the Love of God. Jude 17-25. It is a great and wonderful thing, the love of God; and infinitely bountiful; but alas! so easy to escape.

Wednesday. God Our Keeper. Psalm 121:1-8. There is a story of the great blessing that came to a whole neighborhood in rural England—for at every quarter-hour the chimes of the parish church played the music of the fourteenth verse of this psalm.

Thursday. Kept by the Power of God. 1 Peter 1:3-10. Who has the greatest need of faith in this power? It is not the Christian whose head is buried in the sand, so to speak, but the one who knows the ways of the wicked world and full

understands that other power—of the Evil One.

Friday. Kept in Temptation. Rev. 3: 7-13. The greatest trial of faith, and one by which we are often tempted to give up and fall away, is, to keep the word of his patience (vs. 10); that is, to imitate Christ's infinite patience.

Saturday. God Is a Refuge. Ps. 31: 19-24. And the psalms are rich in statements of this fact. When my father was dying, and was asked what portion of Scripture should be read to him, he replied: "Almost any of the psalms will do."

Sunday. Living with God Forever. Rev. 7: 9-17. They said of Richard Baxter, and in his lifetime, "He lives the eternal life." The redeemed here (vs. 13) had lived eternally and so were now eternally with the Lamb.

At the Threshold of the Lesson

In the figurative language of religion we call Christ the Rock of Ages. It is a phrase that will never cease to speak volumes of assurance to the Christian mind and heart. Life is indeed a mysterious ocean; and we are out upon its surging billows, often apprehensive and fearful. Our own insufficient strength, or fallible human aid, may be the bark that bears us; but yonder is the one immovable, earth-and-time-rooted, heaven-anchored thing, place, being, in all our fluctuating universe—the Christ, my Rock of Ages. To him I can cling, by him I am sheltered in life's storms, and when earth's dim shadows flee. And if you ask me why I make Christ my refuge, I answer, like his first disciples, Where else can I go?

The Lesson Before Us

I. GOD'S KEEPING. Psalm 121

To most persons this beautiful little song is the most precious of all the psalms, with the exception of the twenty-third. It is one of the most refreshing and implicit expressions of confident trust in religious literature.

Its characteristic keyword is "keep"; six times repeated, for the sake of emphasis. The force of this repetition in our English version is spoiled by the substitution of "preserve" in verses 7 and 8. The correction is made in the Revised version. J. M. P. Smith has "guard"—"your guardian will not slumber" (vs. 3), "that guards Israel" (vs. 4), "your guardian" (vs. 5), "will guard" (vss. 7, 8).

Looking up for God's help (vs. 1) is variously expressive. Men have always associated God with "the above"; above the sinful and grossly material things of this world; it is from above that heaven comes to us (Rev. 21:2). If you look down, or straight ahead, or roundabout, you are not likely to find our "help."

In verse 3, the simpler reading is, "He

will not let your foot slip." The divine care is pictured: shade against the burning sun, the moonlight to make night travel safe; and watch-care all day long, from the going out in the morning until the return in the evening; and all the days and years, and into eternity (vs. 8). Moffatt has, "The Eternal will protect you as you come and go, now and for evermore."

"This is a prayer uttered in confident assurance that the man who trusts in such a God is immovable. . . God's child, worn by his journeys and burned by the sun, may camp in safety anywhere and his sleep will be undisturbed, for Jehovah knows no sleep. . . He is like the watcher without the tent" (G. R. Berry, in *The American Commentary*).

II. THE BOOK OF JUDE

This Jude (Juda, Judas) is mentioned in Matthew 13: 55 and Mark 6: 3 as one of the brothers of the Nazareth family. Is it out of delicate reverence for the greater Brother that he calls himself "brother of James" and merely Jesus' servant? This James the Just was indeed the leading man in the Jerusalem church after the departure of Peter and the murder of James the Elder by Herod. Tradition tells that it was only after the events of the crucifixion and resurrection that Jude became a disciple.

The epistle is a mere tract; besides the greeting (vss. 1, 2) and the concluding doxology (vss. 24, 25) there are only twenty-one verses. It seems to have been addressed to a smaller group than the other General Epistles. Those addressed were of the faithful ("sanctified by God," "preserved in Jesus Christ," and "called"). It is usually dated A. D. 65-67.

The writer's first intention was to discuss "the common salvation" (vs. 3); but he was induced to restrict himself to an exhortation to contend earnestly for the faith, in the face of the many dangers and temptations to which the church was exposed. In particular, a considerable number had found their way into the church who had low views of the human body and of Christian conduct. He cites three examples of the doom of such libertines: the faithless Israelites in the wilderness, the fallen angels, and the people of Sodom and Gomorrah (vss. 5, 7).

A striking peculiarity of the epistle is the use it makes of apocalyptic literature. Verse 14 is quoted from the Book of Enoch, and the incident of Michael and the devil (vs. 9) is taken from *The Assumption of Moses*. There is much resemblance between Jude and Second Peter.

III. THE DIVINE GUARDIAN IN THE NEW TESTAMENT

The trust that the pious Jew of the Old Testament had in God's care and safe-keeping is one of the remarkable things in religious history. Of course

not all the people shared it, as we see from the more or less skeptical Book of Ecclesiastes. But in general, as a nation and as individuals, they felt themselves in a universe ruled by a beneficent Divinity.

It may be said, however, that this trust lacked vitality, because the Keeper of Israel was never sufficiently personal to them—not even in the purest thought of such psalms as the One Hundred and Twenty-first.

This very lack was supplied in the gospel of Christ. It is a different confidence in God's care and safe-keeping that we find when we enter the atmosphere of the early Christian church. Jesus has certified and deepened this confidence. He has revealed a God Father who has infinite power and who loves in a fatherly way. The fearful soul is always reassured by just the opening invocation of the prayer, "Our Father who art in heaven."

The Epistle of Jude is a good "document" of this confidence in the divine safe-keeping, because here it is only incidentally set forth: "Preserved in Jesus Christ" (vs. 1); "Keep yourselves in the love of God" (vs. 21); "Him that is able to keep you from falling, and to present you faultless before the presence of his glory" (vs. 24). "This is the benediction of Jude. In its stormy setting how beautiful it is" (Hight C. Moore).

The divine guardianship that we find revealed in Jesus' life and ministry corroborates his use of the name Father for God. Men were unsafe, he came to save them; they were fearful—of everything—he said, "Let not your hearts be troubled"; they were distressed, he imparted the Comforter; they dreaded death, he declared "I am the resurrection and the life."

This Christian confidence in God's "keeping" is predominant in the great hymns of the church: "Rock of Ages," "I Heard the Voice of Jesus Say," "How Firm a Foundation," "From Every Stormy Wind," "He Leadeth Me," and "O Safe to the Rock."

Practical Questions for Class Discussion

- ¶ Discuss the ministry of the psalms and hymns that voice confidence in God's safe-keeping. Which are your favorites? (Notice the use of a great hymn of faith to quiet an audience—or ship's company—in the face of danger).
- ¶ When a Christian has strong faith in God's loving care, in his Fatherhood, is it paradoxical for him to pray for that care, say, in an emergency? Or what should be the nature of his praying at such times?
- ¶ The world of our day is undoubtedly very fearful; on every hand apprehension of what "we are coming to," as well as doubt and uncertainty

about the present. To what extent is loss of faith—disregard of religion—responsible for this? What then can the church do to relieve this condition? What kind of preaching is called for?

¶ What about so-called "humanism"?

¶ Modern science is clearing up many perturbing mysteries, doing away with many hobgoblins that have caused men to fear in the past; but on the other hand, is not science giving us new causes for dread? What is the task of the Christian church in the face of this? What fears, in particular, might the church combat?

¶ Just what does Jesus' word for God, "Father," mean to you? Does this conception of him possibly make God so human that you are losing sight of his almightiness and so of his ability to help and deliver you?

Notes and Comments

"Jude urges upon true believers steadfast effort in Christian growth, continual prayer, confidence in the love of God,

and abiding hope in the appearing of Christ who will bring their experience of grace to its final glory. . . The epistle closes with a superb doxology which reminds the readers of the unfailing protection and the saving power of God."—Charles R. Erdman.

"Jude suggests four things as a protection against the temptations that have played havoc with so many in the church: a building up of their faith; prayer (in the Holy Spirit); an abiding in the love of God; and expectation of eternal life with the Lord."—Niebergall (freely translated).

There used to be an old battered safe standing in front of a warehouse on Broadway, New York, on which—for advertising purposes—was the notice: "It stood the test; its contents were all saved." It had been in one of the hottest fires New York ever knew, but had preserved intact its precious contents. Countless souls all down the Christian centuries can attest the safety and assurance of the life that is hid with Christ in God. "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33: 27).

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE CHRISTIAN IN GOD'S KEEPING

We need a keeping power. "Nothing," said United States Senator Lewis at a conference of the American Medical Association in Atlantic City last June, "is escaping some form of encroachment on previously established ideas." His statement is apt. Who would contradict it? "Eternal change is the law of nature." In our pessimistic moments the civilization of the day seems to be a shell—and cracked, at that. Governments are tottering. New laws are being written. Moral standards are undergoing strain. Capital and labor are wrangling. Strange philosophies are offered. Is there anything, in all this turmoil, to which a man can cling—and should cling? This lesson says there is.

I suppose doctrinal arguments about faith and works will never be at an end. If carried on in brotherly fashion, they result in good. It has always seemed to me that if a man's life is grounded in God's eternal verities he need not worry about his conduct. The prophet, the Psalmist, the apostle, the Master himself promise help to that man in his need. The Christian has a right to be strong and let his heart take courage. He may expect "an ever present help in time of trouble." He may be sure of this: "In quietness and in confidence shall be your strength." He should find tonic qualities in "My grace is sufficient for you." Vitalizing his conduct should be this:

"If ye love me, keep my commandments." "I will never leave thee nor forsake thee" ought to mean something.

Mean what? Well, it means that if there is a drift, a steer, an arrow-head toward God; if a man is conscious of the Spirit of God in his heart and life; if his faith prompts to deed—then there will be experienced a consciousness of power above and beyond any power at the command of the unbeliever.

If the various Christian denominations could get together on a definition of essentials in doctrine and polity, the kingdom of God would be near. It is inevitable that emphases will vary. Laws are weak because they try to prescribe and proscribe conduct, details of behavior. Thousands of laws are passed each and every year in our national and state legislatures. Statutes are necessary to regulate conduct; they are futile to fan a flame of devotion to the state. A law is no good, anyway, as we all know, unless there is "public sentiment behind it."

Essentially, Christianity is spirit, flowering into beauty, justice, love, holiness. These virtues are conceded to be good for individual and society. The sacrifice and service of Jesus are the common denominator of Christianity. When that is struck out there is no valid equation. God will help us with essentials, but I suspect he is not interested in trifles. But what are trifles? Our difficulties lie right there.

Things reckoned as of tremendous significance in one generation, often become commonplace in the next. This finds

illustration in an editorial in the *Milwaukee Sentinel*—which I read recently in that city—bearing upon the voluntary retirement of Edward Aylsworth Ross from the department of sociology in the University of Wisconsin. He had served as head of that department for thirty-one years:

"Professor Ross is a kindly teacher, sympathetic adviser and a keen thinker. In the field of sociology he is nationally renowned. He was a pioneer in social science. Denounced in the early days of his career as a radical, he remained his post long enough to hear the radicals of a new day attack him for conservatism. Through it all he remained a symbol of courageous educational integrity."

God may not provide two suits of clothes when one will suffice, he may not share our solicitude for the preservation of any social system involving inequity; he may not overturn the laws of nature for our selfish pleasure, but he does say that there are eternal values we should do well to appreciate.

In a copyrighted article presented through the press by Marshall Field Company, of Chicago, "Caleb," the writer, says: "A church can afford to build slowly. The fundamental concept on which it rests are changeless."

Grove Patterson, associate editor of the Paul Block newspapers, writing from Edinburgh after viewing several stately cathedrals, has this fine sentiment:

"The solemn beauty, the twilight splendor, the deep impressiveness—far beyond the power of words to describe—of these vast monuments to man's faith in God can neither be written about with adequacy or even sensed with the mind. They can only be felt. Time has mellowed austerity. The centuries have deepened and seemingly made immortal the rare beauty that came to life first in the spirits of the builders. . . Apparently God lets men make cathedrals last forever that they may know there is indeed such a thing as immortality."

Immortality? Changeless fundamental concepts? There are eternal verities. The lessons for this month strike us as very logical in arrangement. Last week, Christian sonship; today, the Christian in God's keeping; next week, its meaning in terms of conduct.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

We are returning from the Philadelphia Northern Baptist Convention back to Oregon by auto. The road is familiar, for we have driven this way several times before; but as on the other trips there are many new experiences. This time we are driving long and late with two drivers to alternate at the wheel. As we pass through the town after dark we have glimpses into man's

homes, fleeting glimpses of families gathered at their dining-tables, listening to the radio, playing the piano, sitting in comfortable chairs under a bright floor-lamp reading books or newspapers.

"I like this," sister says; "it gives me such a warm, cozy feeling to see homes lit up at night and people in the homes."

She is not alone in this pleasure. There is something in the human heart that craves the assurance of protection, that takes its pleasure in signs of such security.

Yesterday I found the same delight in an experience far removed from the lights of city homes. We broke our trek across country by stopping a few hours with a brother and his family in the State of Wyoming. They are living on the old homestead. There one of our young nephews took me with him on his daily egg-gathering excursion. He had difficulty with an old white hen, for she was brooding, and when we came near her she spread her wings as if to demonstrate her ability and her right to be a mother. Under the cover of those spreading wings little chicks would surely find safety; under the cover of those protecting feathers the smallest and the weakest of the brood could certainly rest in peace.

As I saw her instinct of protective motherhood I thought how years ago Jesus must have seen just such another hen; and later, looking down at Jerusalem, he remembered the sight, and, knowing it to be a common one, made it eternally significant through his pulsing words: "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings—and ye would not!"

"And ye *would* not!" Or should it perhaps be, "And ye *will* not"? Let us take a look around, this very day, and see for ourselves the men and women who will not be gathered under Christ Jesus' protecting wings.

No, not outside the church. I mean men and women inside the church, those whose names are written on the rolls of our church's period. I mean—yes, I mean ourselves, you and me. Do we always feel ourselves gathered close to Jesus? Do we always obey his loving command, "Let not your heart be troubled"? Are we always conscious of the "peace that passeth understanding"? Have we filed our claim for a rightful place on the spiritual homestead; do we always "stay out" that claim until the homestead is forever ours?

There is, for instance, the last time we went shopping. Daughter had to have a hat—or thought she did—but nowhere was one to be found that met the demands of the color of her suit and the contents of her purse. And that same day we wanted a blue-crêpe suit, guaranteed not to fade or shrink or stretch, but at no store was there a salesman who

would give such a guarantee. How did we feel that night? Utterly at peace, saying to ourselves, as we lit the evening lamps that perhaps brought a cozy feeling to some stranger passing through the town: "After all, what's a hat? What's a dress? Did not Jesus say, 'Be not anxious for your body, what ye shall put on'?" Or did we go about like little chickens separated from their mother, running blindly through the long grass and chirping so shrilly that they cannot hear her anxious, yearning call?

You have seen little chickens like that, haven't you? Little chickens away from the mother hen! Once when I was little myself I cried over five of them. They were so frightened. They were so lost. I trace now my own warm response to Jesus' lament over Jerusalem back to these tears. Through the memory of that time I now see the tears in his eyes as he looks at us when we chirp shrilly in the long grasses of our many blinding activities and little disappointments.

Very early this morning, before we said good-bye to the family on the old homestead, we read together the Ninety-first Psalm: "He shall cover thee with his pinions, and under his wings shalt thou find refuge." Protecting wings! Again the utter security of pinions that cover! How that fit in with yesterday's experience at egg-gathering, and made of the short visit another spiritual experience!

All today on our drive through Wyoming the sense of protecting care has been with me. A May snow-storm has cut down our mileage, cold rain has beat against the windows of the car, a strong wind almost ripped off the door, but through wind, rain and snow there has continued a deep peace. I am knowing again that

He that dwelleth in the secret place of the Most High

Shall abide under the shadow of the Almighty."

I would not have you think that this is a peace based upon the sense of mere physical safety. It goes farther than that. It is a peace so deep that I feel if now an accident were to befall us and within the hour I should find myself among those on the way to sudden death or half-death my heart would still say: "All is well. I am still safe in the secret place of the Most High. This is but the approach to another of my Father's mansions."

That this is possible I know; a cousin who died a few months ago demonstrated it. For years following an automobile accident she was half-paralyzed. After the collision her life-plans had to be changed, but not her life-purpose. Years before the accident, at her conversion, she had purposed to spend her life testifying to the joy, peace and power that come into a life preserved in Jesus Christ. She proved to all about her that confinement to a wheel-chair in no way

hindered this testimony; instead, it deepened it, for in that chair she discovered that to be in God's company is to have something beyond physical safety. There she found a safety of soul that is the ultimate security of all life, here and hereafter.

You, too, know friends like that; friends who, having faced far greater trials than those of weather, have lived and are living lives preserved in Jesus Christ. These are the friends who, when we go chirping among long grasses, call us back and remind us anew that

"He will not let your footsteps slip;
He will not sleep on guard;
The Lord will guard; the Lord protect!
He will stand at your right hand.
The Lord will watch you out and home,
From now on and to all time"

(Psalm 122, Fenton).

Samuel Rutherford writes: "I creep under my Lord's wing in the great shower. . . It was good for me to come to Aberdeen to learn a new mystery of Christ, that his presence is to be believed against all appearances."

How unworthy we are to bear the name Christian, when we fail to keep ourselves in the love of God, when we hesitate to believe with our hearts what we say with our lips, "Now unto him that is able to keep us from falling, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

The Lesson Illustrated

Susanna G. Fisher

DWELL DEEP

Sanctified by God the Father, and preserved in Jesus Christ (Jude 1).

Readers of Darwin will recall the description he gives of a marine plant which rises from a depth of one hundred and fifty to two hundred feet, and floats on the great breakers of the western ocean. The stem of this plant is less than an inch through; yet it thrives and holds its own against the fierce breakers which no masses of rock, however hard, could long withstand. What is the secret of this marvelous resistance and endurance? How can this slender plant face the fury of the elements so successfully, and, in spite of storm and tempests, keep its hold, and perpetuate itself from century to century? The answer has leaped to every lip: It reaches down into the still depths, where it fixes its grasp to the naked rocks; and no commotion of the waters can shake it from its fastenings. When a man has deep and inner clings to God, when the roots of his life go down and take hold on God, mere surface agitation and pressures will not overcome him. He may be floated here and there, and there may be times when it is very rough and the strain is great, but he will survive it all and preserve his integrity.—F. A. Noble.

LESSON III. OCTOBER 17. CHRISTIAN WORDS AND WORKS

James 3

GENERAL THEME: CHRISTIAN SPEECH AND CONDUCT

[This lesson written by KENNETH C. MACARTHUR, Assistant Professor of Rural Sociology, Massachusetts State College]

Devotional Reading for the Opening Service: Psalm 51:10-17

KEY VERSE: Let no corrupt communication proceed out of your mouth.—Eph. 4:29

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; it is an unruly evil, full of deadly poison.

9 Therewith bless we God, even the

Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh.

13 Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

it as "a veritable epistle of straw." Though it perhaps does not give adequate attention to Luther's doctrine of justification by faith, it is full of practical suggestions for the good life, both from the standpoint of the individual and of society.

The author is generally believed to have been that James who is known as "the brother of the Lord." While the Gospels tell us that "even his brethren did not believe on him," we know that Jesus appeared to him after the resurrection, and it seems likely that his conversion resulted from this interview with the Risen Christ. Paul mentions him as one of the pillars of the church, and seems to have been the leading man in the Jerusalem church. He showed a wise spirit of mutual understanding in helping to settle the problem which arose in connection with the admission of Gentile Christians. Tradition tells us that he was called "the Just," and that he perished by being beaten to death with a fuller's club—after being thrown from a wing of the temple. His epistle has much in common with the Sermon on the Mount, and there have been found in the traces of other sayings of Jesus.

A Bible Message for Every Day

Monday. Christian Speech. James 3:1-12. A bridle is small compared to a horse, so is a rudder in relation to a ship, yet they control these larger bodies. So the tongue, small as it is, has greater influence and like a spark in a dry forest may do immense damage.

Tuesday. Christian Conduct. James 3:13-18. It is the part of wisdom as well as of conscience to lead a friendly life. The quarrelsome and the jealous spirit inevitably lead to trouble, and are the very opposite of that divine gentleness which makes for peace.

Wednesday. Good Neighbors. Eph. 4:25-32. The policy of the United States is that of good neighbor to other nations. It is equally important that every Christian cherish a good-neighbor attitude toward the people about him. What endless difficulties arise when people allow their bad tempers to say and do things that cause serious maladjustments to their fellows!

Thursday. Christian Behavior. Matt. 5:38-48. Our Lord boldly revises the Old Testament law and enjoins the spirit of overflowing love, that will make us willing to do more than is required, to cherish hearty good-will even toward our opponents.

Friday. Godly Living. Titus 2:1-15.

Almost every word in this passage tempts comment, but the general thought seems to be that the best argument for our most holy faith is a life that is sober, righteous and godly. He who teaches such a doctrine must show his sincerity by being himself an example of it.

Saturday. Walking Worthily of God. 1 Thess. 2:3-12. Paul's sincerity and gentleness of speech, together with his unselfish labor for his personal support that he might not be a financial burden to the Thessalonians, were intended to help them to worthy living as citizens in the kingdom of God.

Sunday. Pleasing God. Ps. 51:10-17. The truth that the soul of all reformation is reformation of the soul is suggested by these evangelical verses of the Psalmist. The right inward attitude of the heart is far more acceptable to God than mere external ceremonies.

At the Threshold of the Lesson

The Book of James is one of the General Epistles, because addressed to Christians in general instead of to particular churches or individuals, as in the case of Paul's epistles. It is a valuable witness concerning the life and religion of the primitive church. Although the name of Christ occurs but twice, we cannot agree with Martin Luther's characterization of

The Lesson Before Us

I. THE TONGUE IS A POWERFUL INSTRUMENT

The early gatherings of Christians seem to have been like modern prayer meetings, in which there is freedom for anyone to speak (cf. 1 Cor. 14:26-31). Many wish to crowd into the ranks of the teachers. While doubtless some were able to speak unto edification, others, led by a desire for notoriety, or a love of controversy, or by pure fanaticism, made the meetings a perfect Babel of jangling voices. The fact that those who talk much are especially liable to err in speech is recalled by the prominent clergyman during the World War who indulged in all kinds of violent and untrue expressions in regard to the Germans. If we will be honest with ourselves, we shall realize that everyone of us has been guilty of many hasty and foolish utterances.

Nearly everyone is interested in horses and in ships. One of them is a creature of God and the other a product of man's labor. Powerful as is each, it is affected and turned in one direction or another by a very small object—a bit or a rudder. The word translated "governor" in the King James version is better rendered "steersman" in R. V. The bridle and the rudder are appropriate figures for the great power exercised by speech.

comparatively small a thing as the tongue. Goodspeed has "the tongue is little organ."

II. THE TONGUE IS AN AGENT FOR MISCHIEF

How often we read of disastrous fires in cities and in forests, caused by a tiny spark thrown away by a careless smoker. It is an illustration of the immense harm constantly done by those who do not speak soberly, advisedly, and in the fear of God. The tongue, like fire, is a good servant but a bad master.

In verse 6 we have an obscure reference. The wheel of nature may mean the circle of earthly life, or the course run by an individual, or perhaps it signifies an overheated axle that sets fire to its own spokes, and eventually to the whole wheel. W. H. Bennett says, "Possibly it is an awkward effort of James to represent in Greek some Aramaic phrase for natural impulses or passions." At any rate, the general meaning is clear that the uncontrolled tongue is like a live wire.

The figure now changes to the spring and the fig-tree, which do not produce both good and bad products for man's use. You can depend on them, but the tongue is fickle, sometimes giving blessings and sometimes curses.

III. TRUE WISDOM IN CONDUCT

The best evidence for the possession of heavenly wisdom is a good life and a gentle teachable spirit. While churches have often been severe in their judgment of carnal sins, they have not always realized that bitter jealousy and divisive party spirit are equally "earthly, sensual, devilish." James here contrasts the so-called wisdom of Mr. Worldly Wise Man—the so-called practical man—with the heavenly wisdom that is first pure, or consecrated, then peaceable and without doubtfulness and insincerity.

Among the Jews bitter zeal and party spirit were serious evils. They doubtless hastened the overthrow of Jerusalem in the Jewish war against the Romans. Zeal became a party name for the fanatical sect known as Zealots, who had one representative among the twelve apostles. It was immediately after a dissension among the apostles, as to "which of them was to be accounted the greatest" (Luke 22: 24) that they all forsook him and fled. Repeatedly church history records the harsh and bitter spirit which too often has divided followers of the Lord Jesus. James' remark about confusion and every vile deed being the result of such a spirit has unhappily been exemplified over and over again.

Practical Questions for Class Discussion

For a public discussion on a religious subject what is needed besides intellectual acquaintance with the topic? Do personal spiritual experience, a

feeling of responsibility and a genuine purpose to find out the truth have a place in such an argument?

¶ The word translated "perfect," in verse 2, carries with it the meaning of maturity. Would you agree that there is something childish about ill-considered speech? Do inaccuracies and exaggerations have anything to do with personal religion?

¶ Have you ever applied opprobrious terms like Dago, Nigger, Wop, Red, Scab, Snooper, Outside Agitator, Bloated Bondholder to people of whom you disapproved? In quoting an opponent's arguments, are you scrupulously fair?

¶ When tempted to denounce someone, or to repeat unkind gossip about him, are you willing to ask yourself these questions—Is it true? Is it wise? Is it kind?

¶ Do you know anyone who has that fatal love of talk which bores and irritates others, even if they may try to be polite? How about your own habits of conversation? Has a minister a right to do more than his share of the talking when a member of a social group?

¶ Have you ever been guilty of mockery? Bravado? Enmity? Have you spoken the biting word that is meant to inflict pain? Or sullen and gloomy words that depress others? Have you at some time been the whisperer "that separateth chief friends"?

¶ Do you ever indulge in the devil's language of sarcasm? Do you stop to think of the truth of Homer's phrase "Winged words" impossible to recall?

¶ Karl Marx wrote words which have shaken the fabric of nations and established a new order in Russia. Will your words help to build the kingdom of God?

¶ Discuss the effect of stereotyped phrases, like "one hundred percent American"; "Red"; "Liberty"; "Democracy"; to sway the multitude. Do you try to have clear thinking and a loving purpose back of your puffs of breath?

¶ Do you remember that when you talk about other people they are probably talking about you? And that the Golden Rule applies to our discussions of one another?

¶ Do you try to counteract low standards of speech among your fellows? It appears that many men and boys can scarcely utter a single sentence without obscene and blasphemous words and phrases. James tells us that the tongue of such a person defileth the whole body.

¶ Consider the bearing of James' idea of pure and peaceable wisdom from above, not merely from the standpoint of conscience but also from that of practical efficiency. If you are in mental conflict, upset, angry or frightened, how can you do your own work well, or cooperate with others?

Notes and Comments

"If thou blow the spark, it shall burn; if you spit upon it, it shall be quenched; and both these come out of thy mouth."

"Many have fallen by the edge of the sword, but not so many as have fallen by the tongue." "Curse the whisperer and the double-tongued, for such have destroyed many that were at peace." "A backbiting tongue hath disquieted many."—Ecclesiasticus 28: 12, 18, 13, 14.

"Wisdom is the understanding of things human and divine and their causes."—Clement of Alexandria.

Teach your child to hold his tongue, He'll learn fast enough to speak.

—Benjamin Franklin.

"Better the feet slip than the tongue."—Herbert.

"Wisdom and goodness are twin born, one heart must hold both sisters, never seen apart."—Cowper.

"Discretion of speech is more than eloquence."—Bacon.

"I can easier teach twenty what were good to be done than be one of the twenty to follow my own teaching."—"Merchant of Venice."

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHRISTIAN SPEECH AND CONDUCT

Some Christians use their faith the way my twenty-months-old granddaughter uses her lawn-mower. Of course, it is a toy. She pushes and makes a great fuss over the situation, but that is all there is to it. Apparently, however, she believes it is the real article. Much motion with no results. Faith ought to have a yield in terms of behavior.

Faith's lack, so far as some of us are concerned, is spontaneity. Labored efforts to be good are all right. There is certainly such a thing as struggle against temptation. We should cease to do evil and strive to do right. The essence of virtue, nevertheless, is in naturalness—a logical and easy expression of the inner spirit—something like Emerson's description of happiness as a perfume that one can not give to others without spilling a few drops on oneself. It seems obvious that a virile faith should permeate thought and deed.

Our conduct is often affected, obviously, by the waverings of faith. If you have read *Drums Along the Mohawk*, by Walter D. Edmonds, you will remember the friendly Indian named Blue Buck. Hunting, he said a prayer before he went to sleep:

"Our Father God, I am hungry; I want a good buck; I have been a good man; I will sell the horns to Demooth for a drink of rum, but I will give Kirkland a piece off the shoulder. But if it has twelve points, I will give Kirkland a piece off the leg and not take his tobacco for a week. I am a good man. For ever and ever. Amen."

After referring to the converted Indian's prayer as "a Christian prayer," the author adds, "Then just for safety he repeated in his mind, without moving his lips, a prayer he used to say." That last comment, I think, is very significant and reveals the author's grasp of good psychology. Blue Buck was essentially selfish. He would mix his new religion with his old. He would bribe God to secure his own ends. How he would behave toward men would depend on how God behaved toward him. His faith was shaky. His conduct was forced.

The kind of conduct that the world holds out as basic to success is not always the kind of conduct we associate with faith in the Sonship and keeping power of Christ. Several thousand people wanted to attend the funeral of a movie-actress a few days ago. God forbid that we should judge. There is no lack of charity in saying that the talents that seemed to contribute to her "stardom" were not what we generally refer to as the fruits of the spirit.

The Associated Press last February sent over the wires the story of a twenty-year-old farm-youth who was declared "the national champion flapjack devourer." He downed thirty-six pancakes, each "seven inches across and plenty thick." The sponsors claimed it was the first national contest of its kind. Let us hope it will be the last.

According to United Press dispatches of June 11, Bert S. Taylor, of the B. F. Goodrich Company, in selecting new employees from job-hunting college men, rates them on the following significant six points, in this order:

"Possession of a manner that would make others say, 'I wish we had hired him.'"

"Breadth and diversity of present knowledge—intelligence."

"Ability to apply knowledge to problems and new situations—horse-sense."

"Probable success in winning the cooperation of others—Can he inspire loyalty?"

"Fingernails cleaned, trousers pressed, shoes shined and hair combed."

"Use of idle time—resourcefulness."

I dare say Mr. Taylor assumes integrity, honesty and good habits of life as taken for granted. Certain it is that he mentions most important and valu-

able characteristics as constituting eligibility for employment.

The point I am trying to make is that Christian speech and conduct go deep. They are based on fundamentals like holiness and love. They are quite in line with Mr. Taylor's excellent list, but that list is incomplete as a catalog of Christian virtues. They have little to do with the notoriety (I cannot bring myself to say fame, even though talking about a national champion) enjoyed by the disgusting guzzler of thirty-six flapjacks. They are not the qualities that pack the movies.

Boake Carter asks the question, "Is there anything that isn't being mechanized these days?" Then he tells about a phonograph and amplifiers used at Mitchell Flying Field, New York, to relieve the bugler of his duties. I think sometimes that attempts to outline Christian behavior and catalog virtues and enumerate do's and don'ts are overdone. Moses kept to *Ten Commandments*. Zealous followers of Christ have gone to scores and hundreds of exhortations and injunctions.

When all is said and done, conduct is a matter of the spirit, for in the Christian sense, if we love God we shall keep his commandments.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

There is an image native to the Orient and popular there which has also found favor in America: the image of three monkeys preaching a silent sermon against evil. The first monkey has his paws over his eyes; the second, over his ears; the third, over his mouth. In little shops in Tokyo, Yokohama, Shanghai and Hong Kong these simian triplets preach their sermon:

"See no evil,
Hear no evil,
Speak no evil."

I have seen them also in New York's Fifth Avenue ten-cent store. (How hath the humble crept into the haughty!) There were dozens of them, tumbled together on a bargain-counter, persistently holding eyes and ears against the tempting sights and sounds of the metropolis and bridling their tongues against all evil words.

Tourists in the Orient bring these images to America. By this time the world—at least the world of travelers—should be fairly well disciplined in a resistance against such evils as enter through eye and ear and such as proceed out of the mouth. On train or bus, on boat or plane, wherever the world's travelers are, one ought no longer have to stop ears or mouth, for none should be speaking evil and none should have to hear evil.

But, sad to say, such is not the case. It takes more than a shipment of plaster

of Paris, or carved ivory monkeys purify the sights, sounds and syllables of the world. It takes more than the admonition of Paul, "Let no corrupt speech proceed out of your mouth." It takes more than James' penetrating exposition of the evils of an unbridled tongue given in today's lesson. It takes more even than the commandment of God himself; for witness, the thunderings and lightnings on Mount Sinai did not exterminate forever false-speaking against neighbor.

The decisive battle against an unruly tongue is fought not in a pulpit, or epistle, or even on a tablet of stone—an certainly not from a counter of knickknacks. The battle that conquers the world of iniquity is fought in the human heart, and the sword of that battle is the wisdom that is from above.

It is a fine sight to see a woman bite her tongue, literally holding it between her teeth, that no corrupt speech proceed out of her mouth. I have seen a friend do this, and I have recommended this action to myself and to others. A senior girl in my Sunday school class said to me the other day: "I tried it, and it worked. I was about to say an unkind thing, but I bit my tongue instead. It is so hard it still hurts; but (triumphantly) that little pain to myself helped me hold back the words that would have brought greater pain to another." Yes, it is a fine thing to see a bridled tongue.

But finer than that is it to see a bridled heart; to see a person so disciplined in spirit that envy and strife, with their attendant confusion and every evil work, have long since been weeded from the heart, and the tongue knows only the promptings of love and peace and mercy and God's own understanding. I have several friends who have this bridled heart. I became acquainted with more such at the Northern Baptist Convention in Philadelphia. It was worth the whole trip across the continent just to meet them.

The battle-ground for the victory, then, is the human heart; but the battle is not won by man alone. "The tongue can no man tame" (James 3:8). He fights against it, not alone, but with an ally, even the spirit of truth and love incarnate in the Son of God. Let no man say, "In my own strength I bring this unruly member under my control." The control that is needed is not ours, but God's. Only the Spirit of God can effectively control our tongues. By ourselves we may on occasions bite back our words, but in him that strengthens us we can lose from our motives themselves that element which breeds meditations of the heart from which proceed words of our mouths not acceptable in God's sight.

"Take my life . . .
Take my voice and let me sing
Always, only, for my King;
Take my lips, and let them be
Filled with messages from thee."

The Lesson Illustrated

Susanna G. Fisher

SPEAK NO EVIL

The tongue can no man tame (James 3:8).

There was a company of ladies at a minister's home. As he entered the room he heard them speaking in low voices of an absent friend. "She's very odd," said one. "Yes, very singular, indeed," said another. "Do you know, she often does so and so," said another, mentioning certain things to her discredit. The minister asked who it was. When told, he said, "Oh, yes, she is odd; she's remarkably singular, but she never speaks ill of anybody."

A COMMON FAULT

It is an unruly evil, full of deadly poison (James 3:8).

A not-uncommon fault is the tendency to make cutting criticisms or jesting comments with a sting in them. The victim of the rudeness may pass it off with a laugh, but he is not drawn toward the owner of the sharp tongue. The habit of making such unkind remarks sometimes grows on one and results inevitably in rapidly diminishing the circle of his friends. No one desires close companionship with the "man with a grouch," or with one who wields too freely the weapon of sarcasm and criticism, or with one who always has a chip on his shoulder.—*Farwell*.

THE FRESH-WATER FOUNTAINS

The wisdom that is from above is first pure (James 3:17).

There is a fresh-water fountain near the mouth of the Columbia River, where there is a large rise and fall of the tide. Twice a day the salt tide rises above that beautiful fountain and covers it over; but there it is, down deep under the salt tide, and when the tide has spent its force and gone back again to the ocean's depths, it sends out its pure waters fresh and clear as before. So if the human heart be really a fountain of love to Christ it will send out its streams of fresh, sweet waters even in the midst of the salt tides of defeats and dangers.—*Selected*.

LESSON IV. OCTOBER 24. RENEWED LIFE THROUGH CHRIST

John 10:7-16; Titus 3:1-11. (Verses printed, Titus 3:1-11)

GENERAL THEME: CHRISTIAN RENEWAL

Prepared by MITCHELL BRONK, D.D.

Devotional Reading for the Opening Service: Psalm 26

KEY VERSE: For the grace of God that bringeth salvation hath appeared to all men.—Titus 2:11

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

At the Threshold of the Lesson

Titus was one of Paul's most trusted assistants, but our knowledge of him is otherwise very meager. He was, as his name would indicate, of Greek parentage (Gal. 2:3). "Mine own son after the common faith" (1:4) would imply that he was one of Paul's converts. He was closely associated with Paul and Barnabas at Antioch and accompanied them to Jerusalem when they went there to attend the famous apostolic council (Acts 11, 15; Galatians 2).

Whether Titus should be circumcised or not was made a test case regarding the whole problem of the relation of the Gentile converts to the church. Paul's refusal to yield to the primitive apostles was a signal victory for his principle that faith in Christ is the sole condition of salvation.

On three occasions Titus was sent by the apostle to Corinth on missions of peculiar delicacy owing to the disturbed condition of the church there (2 Cor. 2:13; 8:6; 12:18). His success in reforming the abuses at Corinth and in making the collection for the poor Christians of Jerusalem ("put the same care into the heart of Titus for you") testifies to his ability and tact, and justifies Paul's confidence in him.

We then hear nothing more of Titus until he appears in this epistle as superintendent of the churches on the island of Crete (1:3). Paul and he must have worked there together ("left thee in Crete," 1:5). It is significant that Cretans were present in Jerusalem on the day of Pentecost (Acts 2:11).

Timothy 1 and 2 and Titus are known as the Pastoral Epistles. They are addressed not to congregations but to individuals. Written toward the close of Paul's life, they embody his parting

A Bible Message for Every Day

Monday. A New Life in Christ. Titus 3:1-11. Jesus said that men must be "born again" into the life with him. Then obviously Christians are a "different," a "peculiar," people.

Tuesday. Abundant Life in Christ. John 10:7-18. Is it not the capacity to see the richness of life, to discern the abundant mercies that are ours—every man's—that Christ imparts?

Wednesday. A New Creation. Eph. 2:17-24. The most of us would say, "The next time I am made, I want to be different." Well, that's Christ's desire for us—and his accomplishment.

Thursday. Born of the Spirit. John 3:3-8. By this time men have found out well enough that no human procedure—reform, education, good environment—can accomplish regeneration; it is a

spiritual process; only the Spirit can do it.

Friday. Daily Renewal. 2 Cor. 4:7-17. Paul and his readers understood perfectly well that that renewal (vs. 16) wouldn't take place without some effort on the believer's part—prayer, pure thoughts, unselfish service. The body renews itself day by day, but not without food, drink, air.

Saturday. A New Creature in Christ. 2 Cor. 5:11-19. If the world doesn't notice it in your walk and talk, the chances are that you are not a "twice-born man"—or only a spurious one.

Sunday. All Things Made New. Rev. 21:1-7. The redemption and the progress of the human race both mean that God is never satisfied with his creation, man. "In his own image?" Yes, but only imperfectly so. "In heaven the perfect round."

counsels to his beloved disciples and fellow laborers. They contain many of his views of church government.

The Lesson Before Us

I. THE PROBLEMS OF THE CRETAN CHURCH

It was a difficult and trying field, for the people of the island, formerly highly civilized, are characterized, and by one of their own countrymen, as coarse and evil (1:12). At Athens and Rome "to play the Cretan" meant to act as a cheat and liar. Yet it was from such folks that the churches of Titus' bishopric had been recruited. This explains the (in places) rather severe tone of Paul's injunctions ("Rebuke them sharply," 1:13; cf. also 2:15 and 3:10).

With such people also the need for a thoroughly regenerated life would need to be strongly insisted upon, coupled with strong moral teaching. Where sin abounds, grace must much more abound. It is commonplace to say that we all need the same preaching of the gospel; but it has specific messages for particular persons, places and situations.

II. "THINGS WANTING"

Paul had learned, perhaps from letters that Titus had written him, that in a good many ways both preachers and people of the church of Crete were falling short. Indeed, he had put Titus on the field in the first place to set things in better order (1:5). By running through the epistle one can make a considerable list of these "things."

The gospel was spreading rapidly in Crete, and a part of Titus' job was to select "elders" for the various congregations. It was important that they should be men of exemplary life. This had not always been the case. Men of questionable and unruly character had been assuming leadership (1:10, 11). Falling back on certain Jewish teachings they were pretending to be godly, though immoral. Their lives were denying God, who cannot fellowship with unholy conduct. "Titus is to have no tolerance for any who allow that being a Christian can mean anything less than a living likeness to Christ" (W. J. Lowstuter).

III. APPLIED CHRISTIANITY

At the beginning of chapter 2 Titus is enjoined to speak the "things which become sound doctrine" ("wholesome teaching," Goodspeed). But this is interpreted in very practical terms. All ages and classes are enjoined. The apostle "gets down to hard tacks," and comes straight home to lots of people, then and now; men and women, young and old, servants (slaves) too; all are to show themselves patterns of good works (2:2), are to live clean, upright lives. Titus is to insist upon it (2:15).

Considering the way in which God has made you over (3:3), it is no more than fair that you should testify to his "kind-

ness" by holding fast to true gospel teaching and maintaining good works (3:8). Be meek, gentle, law-abiding (good citizens, 3:1; Paul's usual attitude: cf. Rom. 13:1). Gossip and evil-speaking are included.

Verses 9-11 are concerned with trouble-makers in the church, whether lay or clerical. Goodspeed renders verse 9: "Have nothing to do with foolish controversies, pedigrees, strife, and wranglings about the law, for they are profitless and futile." Geo. B. Stevens' paraphrase goes on (vss. 10, 11): "A man who continues to foment discord after being reprimanded a second time, you need not further admonish, since it is evident that he is deliberately sinning with a full consciousness of his guilt, and cannot be recovered." "Heretick" is used here in the archaic and untheological sense of a factious person. "You may be sure a man like that is perverted; he is sinning and he knows it" (Moffatt). In other words, he is sinful, corrupt, self-condemned.

IV. RENEWED LIFE THROUGH CHRIST

The Incarnation, the Atonement, and Regeneration have been named the three big, essential doctrines of our Christian faith. Regeneration, the new birth, implies and covers several things:

1. To enter upon the Christian life you must go back and start all over again.

2. It precludes half-way reformation; no patching up here! Paul has grasped the truth when he wrote, "If any man is in Christ he is a new creature—or creation" (2 Cor. 5:17).

3. It must be not simply a renewal, but a spiritual renewal (new birth) from above. In his conversation with the Pharisee Nicodemus Jesus stresses this. The physical descent upon which Nicodemus was relying doesn't count in Jesus' kingdom of God, nor anything else about us that is merely external, or ours through union with an organization, even a religious one.

In verses 4 and 5 of third chapter this regeneration is beautifully described as a gift of "the kindness and love of God our Saviour." It is wrought by the Holy Spirit. It does not result from anything that we have done, but is of "his mercy" and "his grace." But the apostle goes on to insist that those who have been reborn into the kingdom "be careful to maintain good works."

This is the distinguishing theme of our epistle, the renewed life expressing itself in right living, good works. Sound doctrine and "sound" living are in its two notes. Bishop Wordsworth makes the subject of the epistle "the practical character of the doctrine of regeneration."

*"The washing of regeneration" (3:5) does not refer to the outward rite of baptism; it is used figuratively, the sign being put for the thing signified, the outward washing of water for the inward cleansing of the Holy Spirit" (Harvey, in *The American Commentary*).*

V. INSTRUCTIONS AND SALUTATION

Artemas and Tychicus were to substitute for Titus while he was with Paul at Nicopolis. This was a city of Greece on the east coast of the Ionian Sea. was central and a good base for missionary work. It is assumed that Paul was at liberty, after his first imprisonment at Rome. Maybe he desired a conference with Titus about the work in Crete and elsewhere; or possibly wanted his help for a while for the work in Greece. Titus will have needed a change. Paul seems to have shifted his coworkers about a good deal.

We know nothing more of Artemas. Tychicus, however, is distinguished by the reference in Ephesians, "beloved brother and faithful minister" (Eph. 6:21; cf. also Col. 4:7 and Acts 20:4). Zenas and Apollos had evidently been helping with the work in Crete. The latter we know from the references to him in Acts (18:24-28) and 1 Corinthians (3:4ff.; 16:12). Zenas will have been before his conversion a doctor of ecclesiastical law, a scribe.

The two men were now leaving the island and Titus is urged to see that they depart comfortably provided for ("Bring diligently on their journey"; cf. Gen. 18:16; Acts 15:13; Rom. 15:24).

Verse 14 is rather meaningless in our Authorized version. Mrs. Montgomery borrows the rendering of an English classical scholar, A. S. Way: "Let our people learn to devote themselves to honest work to supply the necessities of their teachers, so that they be not unfruitful." But Goodspeed: "Have our people learn to make it their business to do good."

Practical Questions for Class Discussion

- ¶ Would conversion to Christ today be any different from conversion in Paul's time? For an American than for one of those Cretans?
- ¶ If regeneration takes place at once, why is not character forthwith morally renewed? What is the difference?
- ¶ Would the evangelization of the Cretans, a pagan people, be any more difficult than the evangelization of Jews? Then what about the Old Testament as a preparation for Christianity?
- ¶ Point out the relation, as you see it, between sound doctrine and righteous living, and between sound doctrine and good works.
- ¶ How much do you think ignorance of the Bible and lack of religious training have to do with the prevalence of crime in our day?
- ¶ Are any of the things specified in our Epistle to be required of a good minister and good Christians, out of date, no longer applicable?
- ¶ Is it possible to be at once severe and kind in exercising church discipline?

Notes and Comments

"Like the other Pastoral Epistles, it (Titus) has three great themes: church organization, sound doctrine, holy living. . . Sound doctrine is never regarded by the apostle as an end in itself. Truth, according to Paul, is always intended to determine life and promote godliness. Therefore the supreme purpose of the epistle is to secure holy living."—Erdman.

"The life which we now have is the very life which is Christ's life. He is the vine, we are the branches. The life of the vine and the life of the branches are

one. All possibility of renewal, of growth, of fruitfulness, depends upon the life-energy of the vine. Christian living is Christ living out his life in the terms of our personality."—C. I. Scofield.

"If anyone were asked to fix on two passages which contained the essence of all Pauline theology, he would surely select Romans 3:21-26 and Titus 3:5-7; and the latter, though less polemical, is in some respects the more complete."—Canon Farrar.

"All the spiritual blessings of the new birth flow down to us from the fountain of the love of God the Father through God the Son."—Humphreys.

TEACHERS' HELPS

In the Men's Class

Charles C. Stillman, Columbus, Ohio

CHRISTIAN RENEWAL

According to the late Prof. George B. Stevens, an epitome of Paul's doctrinal teaching is contained in Titus 3:4-7, which he paraphrases in this way:

"But from this wretched life (that is, as described in verse 3) God in his goodness and love rescued us, not by reason of our good deeds, but by his grace working through the cleansing power of his Spirit, bestowed on us in Christ; thus were we saved and assured of eternal life by God's undeserved favor."

In line with Professor Stevens' further comments, we may deduce the thought of this entire lesson text as being substantially this: *We can absolutely depend upon God's gracious salvation. As followers of our Saviour, we should exemplify obedience to constituted authority. Courtesy, with an absence of rancor and quarrels and factionalism, should be shown by us. Gratitude for divine mercy is a proper motive to the exercise of these duties.*

"Dear Titus," says Paul. "It is to be regretted that we once were foolish, malicious, of vicious habits, spiteful, and all that sort of thing. But now God's kindness through Christ has been shown and known. The renewing of the Holy Spirit may be expected to make us careful to maintain good works."

"I yam what I yam," says Pop-Eye the Sailor in the comic script. The sea, with all its accompaniments to strength and vigor, is supposed to have made him. The cartoonist can do what he wants to with that more or less interesting character. His behavior is indicated by a few pushes of the pencil. He is artificial.

Paul very reverently claims, "By the grace of God I am what I am." The Spirit of God, with its accompaniments of beauty and holiness, yields to a natural life. Artificial behavior, forced circumstances, impossible results do not appear. The grace of God "hath appeared, bring-

ing salvation to all men." A renewing process has been at work.

Our civilization today needs renewal, cleansing, a purge. All of us no doubt agree to that. How are we going to do it, in order to save ourselves? As to the cause of the social confusion, there is no agreement. Naturally, there can, therefore, be no agreement as to remedy.

What about an old-fashioned revival of religion? The post-war feeling that the country was about due for a Dwight L. Moody or Gypsy Smith type of magnetic evangelistic meetings has not materialized. Though many exceptions can be noted in which there are sporadic outbursts of emotional religion, it can be said that in general the present generation is more interested in an intellectual type of religion as contrasted with the emotional type of a generation ago. Unless Christians are renewed to the extent that the heavy demands made by faith and brotherhood upon the social life of the believer are honored in their observance, we can not expect the regeneration of society.

The obvious way spiritually to influence people is by the impact of one life upon another life. This impact is supposed to bring into play all the available forces. This is "case work," as in the field of medicine, law, or social work. "Personal evangelism." "Individual work for individuals."

A second way of influencing people is by the group-work method. Here we would find a common denominator of interest in the exciting cause for getting people together. Devices such as games, story-telling, conversation, parliamentary procedures, regalia, litanies, music, preaching, prayers, and so forth, are invoked or habitually practised, according to underlying purposes of the promoters. The church school is one form of group activity; Boy Scouts and Camp Fire Girls are others. Fraternal societies further illustrate the technique. There are dangers and values in these various activities. Rightly viewed and operated, however, they have renewal possibilities for society.

The case-work and group-work methods are supplemented by the mass approach. This finds in legislation its supreme exemplification. Marshall Field & Company's article, to which I referred in comment on lesson of October 10, has these words:

"When factions of discontent see things coming a little their way, they eagerly seek to accomplish a generation's progress in a year or two. It is a sure way to a killing and disastrous tempo of attempted reform. The tempo for building orange-crates is not the tempo for building cathedrals—or civilizations.

"If laws to do good and reform are created much faster than good-will in the hearts of men, our nation will go the disintegrating paths of many others. Revolution is as bad as reaction."

Renewals may come by the individual, case-work method, by the group-work method, or by mass approach. The rich teaching of this lesson text for October 24, as nicely illustrated in the Daily Bible Readings for the week, is that the Christian renewal is a birth of the Spirit, a new creation, an abundant life, daily renewed, and orients us to our social environment in a brand new and more excellent manner.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

Have you ever witnessed the exultation of young boys and girls when they have learned to skate or swim? Their joy is so great it floods the place. Everyone within earshot is urged to stop and look, to behold the miracle of action. But great as the initial joy is, far greater joy is theirs when, the first exuberance having worn away, the young ones settle down further to develop their newly acquired skill and come to know the deeper joy in increased power. Soon they forget to call others' attention to themselves; they are too absorbed in the practice of their skill. On and on they go, learning variations of strokes and new techniques, all of which bring a fuller life.

Wise children so to do. But wiser still, if, once having made their confession of faith in the saving power of Jesus Christ, they do not stop with this public acknowledgment of salvation through the grace of God, but continue to practise this grace, continue to exercise their salvation.

That phrase, "to practise the grace of God," came out of the blue. I have never heard it used before, and at first I turned from it. How can one practise a gift freely bestowed? How can one exercise "the redemption of man from the bondage of sin and liability to eternal death, and the conferring on him of everlasting happiness"? To speak in this fashion is to suggest that grace has its limitations and salvation its steps. And that I cannot accept. But turn from it

as I would, the phrase persisted in coming back. After long thought I saw beneath the surface. Almost as though a consciousness outside myself were speaking, I heard: "You are right. Salvation through grace does not have steps. It has but one step; namely, God so loving the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

Then it came to me that salvation does not have steps, but it does have vistas. If the child learning to swim stops with the first few strokes across the pool or the first dive from the spring-board and is content forever after to sit on the shore just telling about the new joy, he will never become eligible for the Carnegie medal; he will never know what it means to swim the Channel or, more than that, to save a drowning companion. Feats like that come only after long, hard practice.

So with us Christians. If we stop with the first exulting shout, "Oh, see what the Lord has done for me," and then sit on the shore of our lives looking at the deeper waters but never venturing out into them, we deny ourselves the full experience of salvation.

Salvation does not have steps, but it does have steppes, great broad places of ever higher and higher appreciation. We are like a farmer inheriting a piece of land. The farm is his from the very beginning. No man can take away his right of possession. But with patient exercise of his possession the farmer can come into ever new appreciations of his land. As he cultivates the fields, studying the contours of the land, the soil, the drainage, and plants accordingly, he finds his barns growing too small for his harvest.

So with Christians. Salvation through grace is ours from the start of our Christian life. But the fulness of that grace is only appreciated as we lay hold upon the new life and through faith practise our salvation. There is, for instance, our ever-present temptation to let our hearts be fearful. In the first flush of our salvation through grace we tasted peace. It was so marvelous we had to tell others, and for a while we were content to sit on the shores of our lives talking about it. Then, suddenly, one day the old problems came back, bringing with them other problems, and our beautiful peace lay shattered, perhaps under the wheels of a moving-van, per-

haps under the feet of a storm-angst stress-torn adolescent, and new fears possessed us. Then was the time to practise our salvation. Did we? Each one of us knows whether she did or not and what the effect was. Our fears could not undo our salvation, but they certainly blinded us to the vistas of that salvation.

Or again there was the day that a sentiment over a wrong made bitter the well-springs of our affection. Through salvation the fruits of the Spirit were rightly ours, but bitterness in the heart shows that we were not practising our salvation. What we needed to do that day was to go out beyond our depths and try new strokes. Did we? If we did not we missed something of the abundant life.

"Not by works of righteousness which we have done but according to his mercy he saved us." True! Wonderfully true! But sometimes how poorly we show our appreciation for that salvation! "Christians profess to be influenced by a sacred motive, and then fail to do what ordinary motives often succeed in effecting, the world charges the failure on the lofty motive itself, and Christ the Saviour bears once again the sins of his people." (Reynolds.)

LESSON V. OCTOBER 31. THE MORAL ISSUE IN THE DRINK PROBLEM

Rom. 13: 12-14; 1 Cor. 6: 9-11; Gal. 5: 16-24

GENERAL THEME: THE MORAL ISSUE IN THE DRINK PROBLEM

(International Temperance Sunday)

[This lesson written by ULYSS STANFORD MITCHELL, M. A., Th. D.]

Devotional Reading for the Opening Service: 1 Corinthians 8: 8-13

KEY VERSE: Walk by the Spirit, and ye shall not fulfil the lust of the flesh.—Gal. 5: 16

Romans 13: 12-14

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

1 Corinthians 6: 9-11

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Galatians 5: 16-24

16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

A Bible Message for Every Day

Monday. Sinning Against One Neighbor. Rom. 13: 12-14. The way of right will endure exposure to the penetrating light of Christ.

Tuesday. Sinning Against One's Body. 1 Cor. 6: 9-20. Sinning separates the doer from godliness, but right living keeps one from wrong-doing.

Wednesday. Sinning Against One's Soul. Gal. 5: 16-24. Contrast the fruit of a spiritual life with the hopeless abandon of wrong-living.

Thursday. Sinning Against One's Parents. Prov. 23: 20-32. Evil-doing brings parents and family into shame and dishonor. Heartbreak, poverty and death result.

Friday. How Strong Drink Deceives. Isa. 5: 18-23. The use of drink unbalances judgment, and makes for bigotry and wickedness.

Saturday. Safety in Abstinence. Jer. 35: 12-17. To avoid likelihood of habit by total abstinence is wise, safe, Christian.

Sunday. Self-Denial for Others. 1 Cor. 8: 8-13. As Christ suffered for others, so should we forego dangerous example as a safeguard to others.

At the Threshold of the Lesson

Modern liquor advertisers are being paid thirty million dollars annually by brewers and distillers to make liquor-drinking the vogue. They tell us it is smart, a mark of good breeding, to drink and entice others to imbibe with them. An example of advertising with women in mind illustrates the subtle approach:

"Women who count among their possessions a sense of pride and hospitality prefer—today as before—to honor their guests with ———'s Rye Whisky."

The truth is, these same advertisers are selling their own conscience. For example, a prominent New York advertising man, himself a drinker, declared publicly, "A lot of us steady drinkers are beginning to worry about our little girls—and the kind of mothers they are going to make. They see the society pages full of swell people giving 'cocktail parties.' They see a lot of magazine ads that glorify drinking in such a way that booze seems as 'right as rain, and as safe as certified milk.'"

The Lesson Before Us

I. USE OF BEVERAGE LIQUOR MORALLY WRONG

What is wrong? "Dad" Elliott, of Y. M. C. A. fame, answered the question by this test: "If the act in question," he said, "was universally practised would it benefit or hurt the human species?" His conclusion being that if it would seem to be altogether helpful in promoting physical, mental, and moral well-being, and contribute to spiritual and cultural advancement, it was a pretty good indication of the rightness of the act in question. If, on the other hand, it would tend to promote intellectual, spiritual or physical inefficiency or suffering, or if the moral standard of the masses would be lowered, then that act would be immoral.

II. MORAL PRINCIPLES ETERNAL

The national law outlawing the liquor traffic was repealed, but the moral law condemning the use of beverage alcohols has not and never can be repealed. Neither have the natural laws of cause and effect been repealed; nor can they ever be. The putrifying of pure fruit juices, sugar and starches is a misuse of the nutritious foods God has given to the human race. The use of these spoiled products reacts upon the brain and nerve tissues, disorganizing the volitional and muscular controls—resulting in various degrees of drunkenness. Drunkenness in turn harms the person and those who are dependent upon or come into contact with him. These physical laws of chemical reaction have always prevailed and will continue so long as matter exists.

III. SOCIAL RESPONSIBILITY

The person who violates, or causes others to violate, these physical and

moral laws is a social liability. The solitary drinker is an exception, but even he harms more than himself: (1) Others in need of his support or assistance. (2) Lessened efficiency in employment, thereby cheating his employer. (3) Withholding his money, time and strength from citizenship responsibilities. (4) Placing himself definitely in the sponsorship of an evil traffic, instead of helping abolish it. (5) Danger of harming others in drunken violence. (6) Likelihood of becoming a public charge because of insanity, crime conviction, or insecure old age. (7) Living contrary to the plan and will of God, dulling his spiritual senses (1 Cor. 6:9,10). Such a habit not only condemns his own soul but renders him ineffectual in leading others to the Christian life.

If the immoral implications of the solitary drinker are so wide, what unestimable wrong does the social drinker commit? (Gal. 5:19-21.)

"The very first thing that alcohol does is to attack the highest abilities, the parts of the brain that have to do with judgment, reason, and the control of behavior" (What About Alcohol?).

IV. PRESENT-DAY SITUATION

Modern taverns; cocktail-lounges and beer-parlors; saloons with elaborate furnishings; pretty barmaids; sensuous music. In keeping with the liquor traffic's morals, private rooms are commonly available for immoral purposes. In fact, the major profit is often derived from "splits" with professional procurers, prostitutes, and unemployed or underpaid girls who supplement their income as part-time "hostesses."

The Tavern, Chicago's Popular Recreation, put out by the Juvenile Protective Association of Chicago, is a factual condemnation of the liquor traffic. In a recent survey of 1,176 taverns, 1,105 visited were found to be violating city and state liquor control ordinances. Contrary to law, 557 used blinds and screens, 753 had dim lights, 374 sold out of hours, 87 had employed "hostesses," 83 employed minors as waitresses or entertainers, 547 were selling to intoxicated persons, 344 were selling to minors, 300 had unattached women loungers, and in 87 taverns solicitation for prostitution was observed. In 96 places immoral, vulgar entertainment was going on, and in 114 sensual and immoral dancing was being done by patrons, in 286 gambling was in progress. About forty percent of the patrons in the 1,176 taverns were women and girls.

No wonder Paul classes drunkenness in the same category with other flagrant immorality: "Be not deceived; neither fornicators, nor adulterers, nor idolaters, nor effeminate, nor abusers of themselves with men, nor drunkards, shall inherit the kingdom of God." As a man is known by the company he keeps, so is the telltale of liquor. It has always been so—that alcohol is the chief breeder of vice, crime and needless suffering.

In 1935 the New York State Liquor Commission became so alarmed over the social effects of the increased use of beverage alcohols that they issued a booklet of twenty-eight pages summarizing the known scientific facts regarding alcohol as a "habit-forming influence." Among other quotations employed is this: "

"Nearly fifty percent of crime is referred to intemperance as one cause, and in thirty-one percent it appears as a first cause." The booklet emphasizes the harmful effects of liquor upon the individual and community—mental, psychological and physical effects—and the extent to which it lowers efficiency and moral stamina, resulting in crime and poverty. How is it possible for a Christian to condone the use of intoxicants?

A deplorable state of opinion prevails within the membership of many Baptist churches: (1) Some drink. (2) Many lack moral courage to decline a cocktail or to discourage their friends from drinking. (3) Church trustees continue to solicit and receive money from members engaged in the traffic. (4) Members fear outright condemnation of liquor traffickers who are members or friends of the church, lest they cease giving, or become offended. (5) Many try to be "broad-minded," and so accept moderate drinking as the approved social view.

V. WHAT CAN THE CHURCH DO ABOUT THE INCREASING LIQUOR TRAFFIC?

Very little until its membership becomes united in its stand against the immoral traffic. Divided ranks defeated the liquor Prohibition Amendment and will continue to defeat any effective plan of abolition until we are able to quicken the Christian conscience and vocalize our profound conviction that here is a social sin of such monstrous mien, so vicious and devastating that there is no alternative to complete and absolute abolition.

Education necessary. This unity of conviction cannot be produced without scientific education in the light of scriptural teaching and common sense. We no longer need as fanatics to rant propaganda, but to present and interpret facts. It is now possible, as the result of pharmacology, physiology and psychology, to have definite knowledge of the effect of alcohol on man in health and disease. These findings are available for any interested person (see bibliography at end of lesson).

What can we do about it? No vague generalities! If we really believe that something ought to be done to check the use of liquor, and honestly believe that the first responsibility rests upon Christians, the church—if we really believe this—then we must be specific in our plan of attack. The program adopted by the Southern California Youth Conference, March 14, 1937, illustrates a concrete approach:

"Upon the church and Christian young people's groups rests the original respon-

sibility for making any community and state antialcohol conscious. Therefore, we recommend as a minimum program of group action that Baptist young people of Southern California:

"1. Introduce scientific alcohol education into Baptist leadership-training schools.

"2. Promote, under the leadership of the State B. Y. P. U. officers, district seminars to investigate thoroughly the liquor problem.

"3. Conduct periodic study-groups in local church young people's societies to follow up the above two actions.

"4. Enlist attractive and well-informed leaders who can furnish scientific data to all aforesaid study-groups.

"5. Train competent youth leaders in each young people's group who can speak and act with authority against the use of beverage alcohol, e. g., promote deputization teams.

"6. Challenge all Sunday school teachers to continuously inject antili liquor education into their teaching program.

"7. Urge the board of Christian education, or official board, in each church to establish a subcommittee on antili liquor education.

"8. Conduct case studies of the illegal sale of liquor to minors.

"9. Conduct case studies of the effect of alcohol on the community.

"10. Circulate local option petitions.

"11. Employ modern, effective W. C. T. U. publicity, e. g., charts and posters.

"12. Continuously publicize the specific results of drunken driving.

"13. Debunk the false advertisements of the brewers.

"14. Promote radio broadcasts against the use of beverage alcohol.

"15. Conduct studies of our deplorable state and local regulations of liquor sales, in comparison with those of other states, e. g., Oregon.

"16. Request the Board of Equalization to withhold licenses from liquor stores in specific areas, e. g., schools, churches, community and recreational centers.

"17. Enlist the voting power of churches in support of antili liquor legislation.

"18. Encourage the formation of a united front of all antili liquor forces.

"19. Arouse our churches to constructive criticism of laxity in liquor law enforcement, and to active support of law enforcement officers.

"20. Agitate for uniform laws relative to drunken driving.

"21. Inform ourselves regarding liquor legislation; and communicate with the committees in which the bills are being heard.

"22. Urge such organizations as the Hi-Y, Y. W. C. A., Y. M. C. A., and Roger Williams Clubs, to become sources of antili liquor education and action on high school and college campuses.

"23. Discourage, as much as possible, patronage of establishments—such as

markets, restaurants, drug-stores and places of entertainment—that handle beverage alcohol."

Practical Questions for Class Discussion

¶ Why did Prohibition—18th Amendment—fail?

¶ Is there a tendency today for church-members to minimize the moral consequence of drink? Why is this?

¶ On what basis do many church-members justify the use of alcohol? List their reasons—are they genuine or merely excuses?

¶ If a person sees a drunkard entering a car, to drive (or driving on a highway), what can he do to apprehend the potential murderer?

¶ What should be our Christian objective, liquor control or total abolition?

¶ How can we proceed most effectually, by legislation, propaganda, or systematic, scientific education?

¶ Does your church have members engaged in manufacturing or distributing liquors? In operating places where liquor is sold?

¶ What can our class and church do to check liquor consumption and promote abstinence? For adults? For children and youth? For our community?

Source Materials¹

Order from Philadelphia headquarters or nearest Publication Society branch.

To Drink or Not to Drink, by S. Weston. 25 cents.

Liquor, the Unsettled Issue, by J. Crain. 5 cents.

The Effects of Alcohol, by New York State Liquor Commission, Albany. Free.

Handbook of Modern Facts About Alcohol, by C. F. Stoddard.

¹A Social Education Division is maintained by The American Baptist Publication Society to assist those desiring further temperance material.

TEACHERS' HELPS

In the Men's Class

Nathan Pierce, Jr.

THE MORAL ISSUE IN THE DRINK PROBLEM

1. It is an ancient tenet of Baptists that the machinery of church and state should be dissociated. But that does not mean that our churches, that Christian people, should not actively concern themselves for civic righteousness, should not fight for righteousness in state and society, as well as in the individual.

2. Wrongs and abuses that harm our brother men we must both condemn and fight down; against things that are manifestly of the devil we must battle, as Jesus did. Have we not been proud to call ourselves "soldiers of the Lord"? And you cannot put up much of a fight against evil in the abstract.

3. If the modern church has learned any one thing more bitterly to her sorrow than another, it is that the use of alcoholic drinks is a tremendous obstacle to her progress, a sorry handicap to weak men and women—and that's the most of us—who are trying to follow Jesus Christ.

4. Every person, as a member of society, must assume its obligations. Paul says that "no man liveth to himself and no man dieth to himself." Each has a life and an influence larger than his own. Francis Assisi, founder of the Franciscan monks, was addressed by an associate priest with the words, "When shall we begin to preach today?" The reply was, "We have been preaching today when we walked in the sight of men."

5. A good rule of life is given by Paul: "I will eat no meat and drink no wine

as long as the world stands, lest by example I may prove an injury to others. The highest life places itself under obligation to help a weaker brother.

6. George A. Briggs was an honor governor of Massachusetts. In persuading a man to stop drinking there came the response, "If you will go without wearing a band about the neck I will stop drinking." To save the man the governor agreed, although it subjected him to the charge of singularity.

7. What is your idea of Christian stewardship? Does it pertain to money only? Is the Christian under sacred obligation to protect his brother (the parable of the Good Samaritan!) against the temptations of his social environment?

8. Is the fight against alcohol a political problem, or a social-reform problem, a religious-church problem? How must it be carried on by all these forces together?

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

To write notes on a temperance lesson for a class of Christian women seemed like carrying coals to Newcastle, or setting up a lawn-sprinkler next to the Old Faithful geyser in Yellowstone National Park. What need is there to discuss with you women the moral issue in the drink problem, to answer for you "What is it wrong to drink alcoholic beverages?" You already know more answers to that than I could give you in this short article. Many of you wear the white bow of the W. C. T. U.

Instead of answering a question for you, then, I am taking the liberty of asking

ing a question. Is there one among you who can tell me why, with so many Christians to vote, prohibition was repealed? Was it because Christians were negligent of their votes, not bothering to go to the polls? Or—but surely it cannot be because Christians are careless with their votes? According to the statistics given in the World Almanac for 1934 there were:

20,813,208 votes cast on the repeal of the Eighteenth Amendment.
15,279,216 votes for repeal.
5,533,992 votes against repeal.
9,745,224 majority votes for repeal.

The latest religious census recorded in the aforesaid almanac, the census for 1926, gives the church-membership in the United States at 54,576,346: 18,605,003 Catholics; 35,971,343 Protestants. Some of these, of course, are under voting age, but even at that, where were the others? Surely out of a membership of almost thirty-six million Protestants there must be at least half who are of voting age, and yet liquor came back by a majority of less than ten million.

Now it is true we can't do anything about an election-day already passed. We can, though, wake up and take a long look ahead to some election-day in the future, and determine now that our vote will be in the ballot-box, even though it means sending regrets for an afternoon tea or cancellation of a date for a "permanent."

There is another question I want to ask of you, one that may seem almost an insult. It is this: Aside from our votes, what part do we who abstain from intoxicating liquors have in the sale of these liquors?

"None!" "Whatever do you mean?" "Of course we have no part!" I hear the answers coming from every side. They sound very much like the answers I gave to this question when it reared its head out of my meditations after reading the text of today's lesson. I turned from that question with indignation. I, who have three growing children in my home—and five hundred in my heart—I, responsible for the sale of that which would lead them to rioting and drunkenness? But scorn it as I did, the question would not down. I had to look it squarely in the face, and there I saw two eyes staring at me, and in one was reflected the image of an open magazine and in the other the image of a friend relaxed with laughter. Slowly the meaning broke upon me, and when it broke humility cloaked my soul.

The two images twisted themselves into interrogation-marks, and now I have two questions to ask you. Did you think my procrastination in writing a letter of protest against the blatant advertisements of liquor in the magazines whose editorials, fiction, and articles I enjoy had anything to do with the increase in the sale of liquor? Every time I see those pages lauding the virtues of

dryness and bitter taste, inviting our young people to cool off and to "get wise," showing pictures of junior cock-tail-sets, and of young people holding sparkling champagne-glasses in their hands—I boil.

But that is as far as my indignation has gone. I wonder how sincere it is—if it isn't worth a three-cent stamp. Once I thought of canceling my subscription to these magazines, even as a friend of mine did, but I discovered that my friend soon resubscribed. So instead of canceling my subscription I canceled the thought, with the observation that I would be the loser of much that was instructive and entertaining and no one would be the gainer, for what dent would one lone protest make in the bulwark of such organized advertising?

I am sure that most of you will agree with me this is a problem that no one individual can solve. Society accepts the axiom that only collective action can change the present attitude toward intemperance, but there is a corollary to this axiom that says that I, as an individual, control at least one muscle-fiber in that collective action.

Does the German proverb *Keine Antwort ist auch eine Antwort* (No answer is also an answer) have its application here? Does it mean that perhaps *no protest* can be interpreted as *some consent*?

So much for the image of an open magazine. Now for the image of a friend doubled with laughter. I see the meaning in that, too. Have I built up a tolerance for drunkenness by my laughter at it, and by repeating for my friend's laughter stories that derive their humor at the expense of a man's equilibrium and mentality drowned in a bottle of gin? There is, for instance, that story of the policeman's finding a man groping under the street-lamp:

OFFICER. What did you lose?

MAN. A collar-button.

OFFICER. Did you lose it here?

MAN. No; I lost it back there.

OFFICER. Then why are you hunting for it here? Why don't you go where you lost it?

MAN. There isn't any light there.

Do I laugh at this for the same reason that some people laugh at a man who falls down the stairs? Is there a streak in us that leads us to interpret as humorous that which really should be pathetic?

When I laugh at the "funny drunken" man who shuffles back and forth across the street because he repeatedly asks for the "other side" of the street am I unconsciously giving my approval to the glass or two, or three, that made that man "funny"? There is a stage in the lives of many boys and girls when social success is measured by the heartiness of the laughter one can call forth by any means, words, actions or attitudes. Nor is this confined to youth; it sometimes persists through adulthood. There are no statistics that tell how many boys and

girls take their first drink because it breaks down inhibitions and allows them to be the "life of the party"; but I have an idea that were the truth known the number would startle us.

As I come to the close of my say I find I am still wearing the cloak of humility. It is fastened with two large buttons. They feel hard and firm, like some decisions, and I know I cannot be free to cast off this cloak until I have laid hold upon these decisions, and in some form or other worked out my protests against the vicious advertising that makes drink—yes, and cigarettes, too—so attractive; and until I have disciplined myself to distinguish between true and pseudohumor.

The Lesson Illustrated

Susanna G. Fisher

Cast off works of darkness (Rom. 13: 12).

The American Prison Association in its recent convention in Chicago stated that in the last year there has been an increase of six thousand in prison population, with an all-time high of one hundred and fifty-two thousand inmates. The total cost of crime to the people of the United States was stated at fifteen billion dollars per year, a staggering total which would pay our swollen national debt in three years. Alcohol is responsible for a large proportion of this crime. If additional proof is needed, Canada affords corroborating evidence. The crime record jumped in immediate response to repeal. Violation of liquor laws, which the Canadian repealists promised would vanish, shot up ninety-two percent.

Make not provision for the flesh (Rom. 13: 14).

The whole question really turns upon the consciousness that alcoholic drinks satisfy some kind of temporary want, or produce some temporary comfort or exhilaration, coupled with a belief, which modern physiology is doing her best to dispel, that they are at least essentially harmless when consumed in moderation. It may be stated as an opinion upon which most, if not all, physiologists are agreed that alcohol contributes nothing to the permanent powers of the healthy organism, whether physical or intellectual. No man, it is said, is the stronger for taking it, and no man is the wiser. The experience, now very extensive, of insurance offices seems to place it beyond doubt that even the moderate use of alcohol in any form is, on the whole, contributory to the shortening of life. When these views come to be fairly balanced against temporary gratification of the palate, or temporary stimulation of the brain, they will be likely to lead, not to a single "wave" of sobriety, but to a gradual change in the habits of the more intelligent portion of mankind.—*London Times*.

A Worship Service Program

Prepared by NEWTON H. CARMAN

PRELUDE. Quiet music, while the classes take their places. Pianist plays introduction or chord for opening hymn, the school standing at signal, and remaining standing through "Hymn of the Surrendered Heart."

OPENING HYMN. "When Morning Gilds the Skies" (one verse). This should be memorized. ("Rejoice, Ye Pure in Heart" is also appropriate.)

CALL TO WORSHIP.

I will lift up mine eyes unto the hills, from whence cometh my help.
I will commune with God in his holy place.
I will go down into the valleys of service with Christ.

HYMN OF THE SURRENDERED HEART.
"I Would Be True" is suggested. School is then seated.

THE WORSHIP STORY.

First Sunday. A foreglimpse of the quarter's study.

Succeeding Sundays. A brief summary passage of the lesson can be used, as above, read by pupil, and using Bible picture, if possible.

Closing Sunday. Summary of the quarter's study.

PRAYER (by pastor or trusted leader) suited to the above service. (School stands for this prayer and through "Prayer in Unison.")

HYMN. Appropriate to the theme of the day.

PRAYER (in unison). Impress us with thy love and power, O our God, that in the spirit of thy Christ, our Saviour, we may study, and work, and play. Amen.

MUSIC, while school passes to classes in orderly fashion.

CLASS SESSIONS.

MUSIC, while school returns from classes to their seats.

NECESSARY ANNOUNCEMENTS. Bulletin-boards should be used as much as possible, as excessive "announcing" detracts from the spirit of worship.

WORSHIP THROUGH GIVING.

School Stands and Sings, "I Give Thee but Thine Own," or "I Gave My Life for Thee," while a representative from each class brings forward the offering of his class. They stand quietly before table on which offering has been placed, while the school offers its

Prayer of Gratitude. "Our Father in heaven, Jesus has taught us that it is more blessed to give than to receive, and that thou dost love a cheerful giver. We thank thee that we may share in the blessedness of giving. And we pray that as thou art the great and loving giver of good gifts to thy children, so we may share thy divine generosity in giving to others. Accept and use these gifts of our hearts, we pray in Jesus' name. Amen."

HYMN. School standing through "Closing Hymn."

PRAYER OF CONSECRATION AND INTERCESSION. A class to which it has been assigned in advance offers a brief, pointed prayer, growing out of the experience of the worship and the class session.

CLOSING HYMN OF PERSONAL DEDICATION. "O Master, Let Me Walk with Thee," or "O Jesus, I Have Promised." (Sing reverently and quietly, as a closing prayer.)

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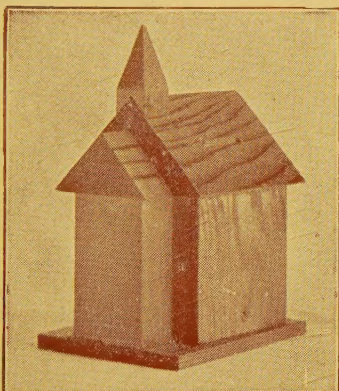
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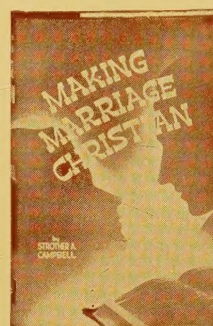
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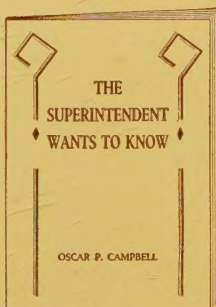
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